[FOREWORD]

Thank you so much for downloading this powerpoint presentation! I really hope you not only take the time to view this presentation but also enjoy it. Here’s a quick video to help you navigate through these slides in case you are not too familiar with Microsoft Powerpoint.

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JEWISH RITUAL MURDERS

Jewish ritual murders have been occurring for over two thousand years and it continues to this day. This is a very long and comprehensive presentation that will cover the origin, theology, history, evolution, and current form of this practice. There are 170 continuous slides in this presentation with videos and images.

I don’t expect you to view and read every slide on this presentation because there is so much information and content that covers over two millenniums of Jewish ritual killings. Instead, I am hoping you will view enough to come to a realization of how deeply rooted human sacrifice is to the Jewish way of life, especially when Jews control your government and run every institution in your country.

Nevertheless, this information is now available for you to view at your own convenience and share with as many people as you like.

Approximately around 1872 BC, God commanded his servant, Abraham, to sacrifice his son, Isaac, in the mountains to test his faith in the Lord. Abraham so faithfully abided and took Isaac to the mountains to offer him as a sacrifice to the Lord. And right before Abraham was about to slay Isaac with a knife, the Angel of the Lord appeared to stop him and instructed to do no harm to the child for the Lord knew that Abraham feared God. And in Isaac's place, a ram was provided for Abraham to sacrifice.

See Genesis 22:1-13.

Genesis 22:1-13 KJV

1 *And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham: and He said, Behold, here I am.*
2 *And He said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.*
3 *And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him.*

.....

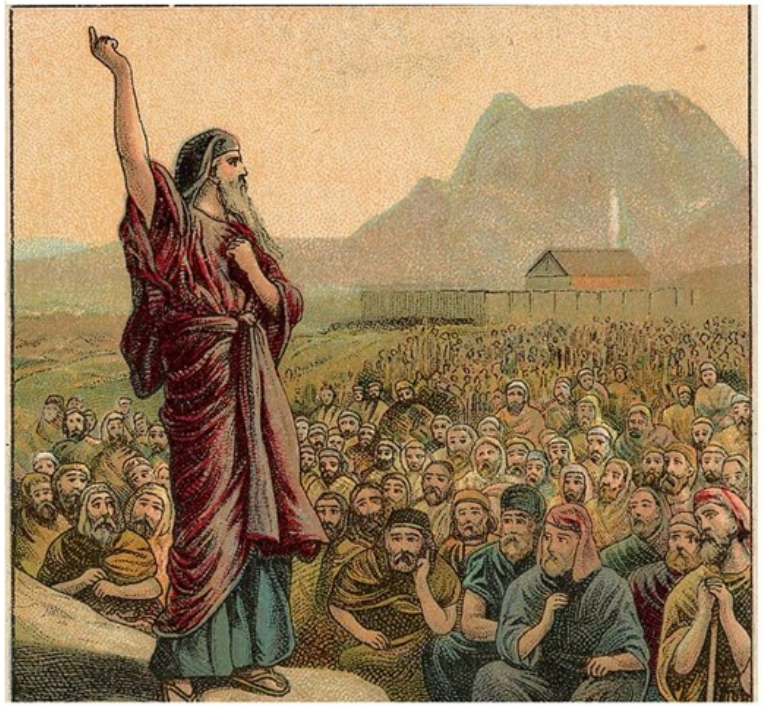
9 *And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood.*
10 *And Abraham stretched forth his hand, and took the knife to slay his son.*
11 *And the angel of the LORD called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I.*
12 *And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me.*
13 *And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son.*

At approximately 1490 BC, God through his servant, Moses, warned the people of Israel to never engage in the practice of child sacrifice to Moloch. And this harsh warning came not once but twice. It's as if God knew that a certain tribe of Israel would make a practice out of sacrificing their children. The Holy Father, God Almighty further warned that those disobeying this command will suffer the punishment of death. Even more interesting is the punishment the Holy Father inflicts upon those who look the other way when they know or are witness to such child sacrifice.

See Leviticus 18:21 and Leviticus 20:1 – 5.

Leviticus 18:21 NIV

21 "'Do not give any of your children to be sacrificed to Molek, for you must not profane the name of your God. I am the LORD.



Leviticus 20:1 - 5 ESV

Punishment for Child Sacrifice

20 The LORD spoke to Moses, saying, **2** "Say to the people of Israel, Any one of the people of Israel or of the strangers who sojourn in Israel who gives any of his children to Molech shall surely be put to death. The people of the land shall stone him with stones. **3** I myself will set my face against that man and will cut him off from among his people, because he has given one of his children to Molech, to make my sanctuary unclean and to profane my holy name. **4** And if the people of the land do at all close their eyes to that man when he gives one of his children to Molech, and do not put him to death, **5** then I will set my face against that man and against his clan and will cut them off from among their people, him and all who follow him in whoring after Molech.

And on that same day that God warned Israel to never offer their own children as a sacrifice, the Holy Father also warned to never eat blood for it is the life of all flesh (around 1490 BC approximately). And this warning came not once but TWICE as if the Lord knew that a certain tribe would subsequently engage in the abominable practice of eating blood. The punishment of disobeying this command was the harsh fate of being completely abandoned by the Holy Father, God Almighty.

See Leviticus 17:10 – 16 KJV.

Leviticus 17:10 – 16 KJV

10 And whatsoever man there be of the house of Israel, or of the strangers that sojourn among you, that eateth any manner of blood; I will even set my face against that soul that eateth blood, and will cut him off from among his people.

11 For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul.

12 Therefore I said unto the children of Israel, No soul of you shall eat blood, neither shall any stranger that sojourneth among you eat blood.

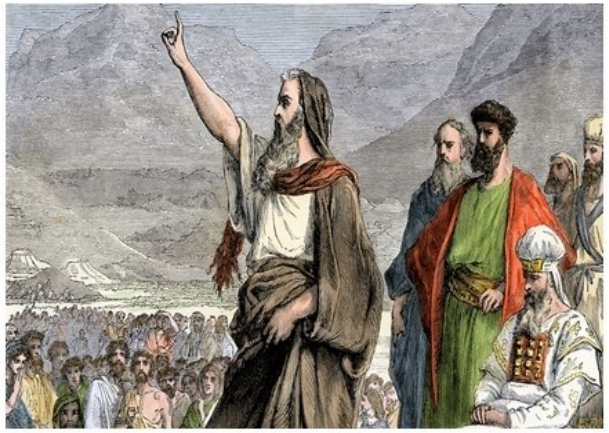
13 And whatsoever man there be of the children of Israel, or of the strangers that sojourn among you, which hunteth and catcheth any beast or fowl that may be eaten; he shall even pour out the blood thereof, and cover it with dust.

14 For it is the life of all flesh; the blood of it is for the life thereof: therefore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh: for the life of all flesh is the blood thereof: whosoever eateth it shall be cut off.

And for the second and last time, God commanded Moses to give the same dire warnings to the People of Israel approximately around 1451 BC. God through Moses warned to neither eat blood nor sacrifice their own children to other gods as did the Canaanites, who were about to be dispossessed from their lands. And so Moses gave these warnings to the twelve tribes of Israel, including Judah, right before Joshua led the Israelites to destroy the Canaanites and into the promise land.

Notice how God through Moses specifically prohibited the consumption of blood not once, not twice, but three times. Again, as if the Lord knew that a certain tribe would subsequently engage in the abominable practice of consuming blood.

See Deuteronomy 12:29-32, Deuteronomy 12:22-25, and Deuteronomy 18:9-10.



Deuteronomy 12:29-32 KJV

29 When the LORD thy God shall cut off the nations from before thee, whither thou goest to possess them, and thou succeedest them, and dwellest in their land;
30 Take heed to thyself that thou be not snared by following them, after that they be destroyed from before thee; and that thou enquire not after their gods, saying, How did these nations serve their gods? even so will I do likewise.
31 Thou shalt not do so unto the LORD thy God: for every abomination to the LORD, which he hateth, have they done unto their gods; for even their sons and their daughters they have burnt in the fire to their gods.
32 What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it.

Deuteronomy 12:22-25 KJV

22 Even as the roebuck and the hart is eaten, so thou shalt eat them: the unclean and the clean shall eat of them alike.
23 Only be sure that thou eat not the blood: for the blood is the life; and thou mayest not eat the life with the flesh.
24 Thou shalt not eat it; thou shalt pour it upon the earth as water.
25 Thou shalt not eat it; that it may go well with thee, and with thy children after thee, when thou shalt do that which is right in the sight of the LORD.

Deuteronomy 18:9-10 KJV

9 When thou art come into the land which the LORD thy God giveth thee, thou shalt not learn to do after the abominations of those nations.
10 There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch.

But the last warning God gave to the People of Israel through Moses was to not engage in idol worship. If you have read the Holy Bible, you will see throughout the Old Testament that the Lord, God Almighty, repeatedly punished the Israelites for their compulsive idol worshipping as documented thoroughly in the Books of Judges, Kings, and Ezekiel.

But what was it about idol worship that kindled the wrath of the Lord? Why was it so serious of a sin that God deemed it an utter abomination?

See Leviticus 26:1 and Exodus 20:1-5

Leviticus 26:1 KJV

1 Ye shall make you no idols nor graven image, neither rear you up a standing image, neither shall ye set up any image of stone in your land, to bow down unto it: for I am the Lord your God.

Exodus 20:1-5 KJV

1 And God spake all these words, saying, 2 I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. 3 Thou shalt have no other gods before me. 4 Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. 5 Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me;

Idol worship was essentially the gateway to child sacrifice, as King Solomon so eloquently explains in the Book of Wisdom in the Apocrypha. He writes, “[f]or the devising of idols was the beginning of spiritual fornication, and the invention of them the corruption of life.”

Idol worship led the People of Israel to substitute God for their own self-serving beliefs. And Solomon so beautifully writes, “For by the vain glory of men they entered into the world, and therefore shall they come shortly to an end.” In other words, idol worship was a slippery slope with a very steep decline that led to their fall.

From a mourning father honoring his deceased son as a god by making an image of him to more superstitious customs, came the “the beginning, the cause, and the end, of all evil”. Solomon specifically states what that very evil is, and I quote, “For whilst they slew their children in sacrifices, or used secret ceremonies…”

See Wisdom 14:12-27 in the Apocryp

Book of Wisdom 14:12-27 in the Apocrypha

12 For the devising of idols was the beginning of spiritual
fornication, and the invention of them the corruption of life.
13 For neither were they from the beginning, neither shall
they be for ever. 14 For by the vain glory of men they entered
into the world, and therefore shall they come shortly to an
end. 15 For a father afflicted with untimely mourning, when he
hath made an image of his child soon taken away, now
honoured him as a god, which was then a dead man, and
delivered to those that were under him ceremonies and
sacrifices. 16 Thus in process of time an ungodly custom grown
strong was kept as a law, and graven images were
worshipped by the commandments of kings….18 Also the
singular diligence of the artificer did help to set forward the
ignorant to more superstition.

….

22 Moreover this was not enough for them, that they erred in
the knowledge of God; but whereas they lived in the great
war of ignorance, those so great plagues called they peace.
23 For whilst they slew their children in sacrifices, or used
secret ceremonies, or made revellings of strange rites;

….

27 For the worshipping of idols not to be named is the
beginning, the cause, and the end, of all evil.

The earliest known ritual of child sacrifice took place in approximately around 3,000 BC in Mesopotamia. An ancient burial site of 11 children was recently found in Başur Höyük in southeastern Turkey where the remains showed evidence of brutal stabbings. The remains of the children were found in chambers stored with rich possessions appearing to be of sentimental value.

This is an amazing discovery because it goes to confirm everything the Bible says about the nations before Israel and their practice of child sacrifice. Further, it also points to these child sacrifices being heavily concentrated in the Middle East. Noticed the proximity between the site located in southern Turkey (red arrow) to Jerusalem. As you will see in this presentation, it is the Jews who will adopt child sacrifice as part of their religion and make it into their way of life. And the Holy Bible documents this very thoroughly.

Sources:
https://archive.ph/NIboc
https://archive.vn/RxMYv

Tragic skeletons of child sacrifice are uncovered alongside treasures in Turkey: Children as young as 11 were brutally stabbed to death 5,000 years ago in a 'show of power' by Bronze Age leaders

https://archive.vn/RxMYv

By AARON BROWN FOR MAILONLINE
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Gruesome evidence of ancient child sacrifice has been unearthed in Turkey.

Almost a dozen children who were brutally killed in a ritual sacrifice have been uncovered in an early Bronze Age cemetery adorned with valuable goods.

The children, aged from 11 to young adults, were buried in the coffin-like stone tomb between 3100 and 2800 BC.

Some of these skeletons reveal evidence of brutal stabbings – deep enough to score the skull.

Researchers claim the condition of the bones, the age of those killed, and the assortment of riches found alongside the bodies, suggest these were not natural deaths — but sacrifices.

The evidence of child sacrifice at Başur Höyük throws new light onto the people that gave rise to this civilisation – and pushes back estimates of when sacrificial deaths began in the region by half a century.

Başur Höyük sits at a crossroads between ancient Bronze Age cultures and Mesopotamia, which spanned a region inhabited by modern-day Iraq, as well as parts of Turkey, Iran, Syria and Kuwait.

Mesopotamia was also known for human sacrifice, most famously at the Royal Cemetery of Ur.

Approximately around 1161 BC, the People of Israel were at war with the Ammonites. And having the blessings of the Lord, Jephthah of the tribe of Manasseh (not Judah) was appointed by God to be the Judge of Israel. But Jephthah unnecessarily made a vow to sacrifice whatever being that comes out of his house upon his return from war, if God gave him victory over the Ammonites. God was going to give victory to the People of Israel regardless, but Jephthah still had to keep his vow according to the Laws of Moses (See Numbers 30:2).

So upon his return, Jephthah's daughter and only child, was the first to come out of his home and run to greet Jephthah with a tambourine in her hand. And when he saw his daughter, Jephthah became overwhelmed with the uttermost grief knowing that he would have to hand over his daughter as a sacrifice to the Lord. Two months after, Jephthah sacrificed his daughter to fulfill the unnecessary vow he made to the Lord (See Judges 11:29-39). And this is why the Holy Bible states three times to never make a vow or swear an oath (See Ecclesiastes 5:5, Matthew 5:34, and James 5:12).

This unfortunate incident would eventually set a precedent to a wicked practice that would last over three thousand years and continues to this day.

See Numbers 30:2, Ecclesiastes 5:5, Matthew 5:34, and James 5:12.

Judges 11:29 – 39 ESV

29 Then the Spirit of the LORD was upon Jephthah, and he passed through
Gilead and Manasseh and passed on to Mizpah of Gilead, and from Mizpah
of Gilead he passed on to the Ammonites. 30 And Jephthah made a vow to
the LORD and said, "If you will give the Ammonites into my hand, 31 then
whatever comes out from the doors of my house to meet me when I
return in peace from the Ammonites shall be the LORD's, and I will offer it
up for a burnt offering." 32 So Jephthah crossed over to the Ammonites to
fight against them, and the LORD gave them into his hand. 33 And he struck
them from Aroer to the neighborhood of Minnith, twenty cities, and as far
as Abel-keramim, with a great blow. So the Ammonites were subdued
before the people of Israel.

34 Then Jephthah came to his home at Mizpah. And behold, his daughter
came out to meet him with tambourines and with dances. She was his only
child; besides her he had neither son nor daughter. 35 And as soon as he
saw her, he tore his clothes and said, "Alas, my daughter! You have brought
me very low, and you have become the cause of great trouble to me. For I
have opened my mouth to the LORD, and I cannot take back my vow."
36 And she said to him, "My father, you have opened your mouth to the
LORD; do to me according to what has gone out of your mouth, now that
the LORD has avenged you on your enemies, on the Ammonites." 37 So she
said to her father, "Let this thing be done for me: leave me alone two
months, that I may go up and down on the mountains and weep for my
virginity, I and my companions." 38 So he said, "Go." Then he sent her away
for two months, and she departed, she and her companions, and wept for
her virginity on the mountains. 39 And at the end of two months, she
returned to her father, who did with her according to his vow that he had
made. She had never known a man, and it became a custom in Israel.

Numbers 30:2 KJV
2 If a man vow a vow unto the LORD, or swear an oath to bind his soul with a bond; he shall not break his word…

Ecclesiastes 5:5 KJV
5 Better is it that thou shouldest not vow, than that thou shouldest vow and not pay.

Matthew 5:34 KJV
34 But I say unto you, Swear not at all; neither by heaven; for it is God's throne…

James 5:12 KJV
12 But above all things, my brethren, swear not, neither by heaven, neither by the earth…

Despite having the most rare fortune of witnessing the Lord's appearance twice, King Solomon of Judah strayed away from God Almighty. He also deviated from the scripture that explicitly forbade him to mate with foreign women. But Solomon could not contain his lust and had over seven hundred wives and concubines, who would eventually lead him to go whoring after other gods, including Moloch.

Some time between 992 BC and 984 BC, Solomon built an alter at a high place for Moloch, and thus building the infrastructure to carry out child sacrifices.

See 1 Kings 11:1-9.

1 Kings 11:1-7 KJV

1 But king Solomon loved many strange women, together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, and Hittites:
2 Of the nations concerning which the LORD said unto the children of Israel, Ye shall not go in to them, neither shall they come in unto you: for surely they will turn away your heart after their gods: Solomon clave unto these in love.
3 And he had seven hundred wives, princesses, and three hundred concubines: and his wives turned away his heart.
4 For it came to pass, when Solomon was old, that his wives turned away his heart after other gods: and his heart was not perfect with the Lord his God, as was the heart of David his father.

6 And Solomon did evil in the sight of the LORD, and went not fully after the LORD, as did David his father.
7 Then did Solomon build an high place for Chemosh, the abomination of Moab, in the hill that is before Jerusalem, and for Molech, the abomination of the children of Ammon.
8 And likewise did he for all his strange wives, which burnt incense and sacrificed unto their gods.
9 And the LORD was angry with Solomon, because his heart was turned from the LORD God of Israel, which had appeared unto him twice,

God rebuked King Solomon for building the alter to many gods and allowing the practice of idol worship, which included the act of sacrificing children to Moloch. To punish Solomon, the Lord cursed his kingdom by splitting it into two rival nations (See 1 Kings 11:11-13).

Around 975 BC, King Solomon's kingdom under the reign of his son, Rehoboam, was divided over the heavy tax levied upon the twelve tribes. Ten of those tribes rebelled and annexed the northern portion of the land calling it Israel with its capital in Samaria. However, Rehoboam was able to maintain the southern portion known as Judah with Jerusalem as the capital (See 1 Kings 11 and 1 Kings 12 for the complete detailed account of the division).

See 1 Kings 11:11-13, 1 Kings 11, and 1 Kings 12

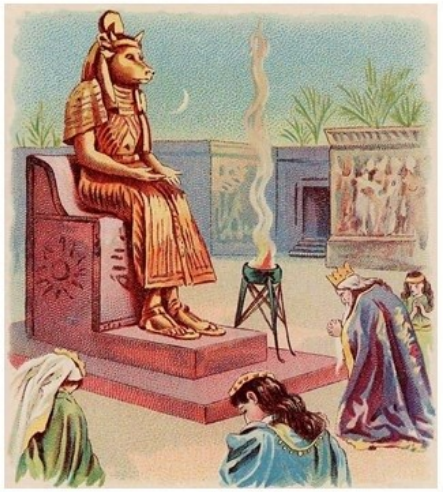
Also see:
https://archive.ph/g2Fws

1 Kings 11:11-13 ESV

11 Therefore the LORD said to Solomon, "Since this has been your practice and you have not kept my covenant and my statutes that I have commanded you, I will surely tear the kingdom from you and will give it to your servant.

12 Yet for the sake of David your father I will not do it in your days, but I will tear it out of the hand of your son.

13 However, I will not tear away all the kingdom, but I will give one tribe to your son, for the sake of David my servant and for the sake of Jerusalem that I have chosen."



Israel divided into two kingdoms

By Church News Archives | 16 July 1994, 1:00 AM CDT

As prophesied by Ahijah (1 Kings 11:31-35), the house of Israel was divided into two kingdoms. This division, which took place approximately 975 B.C., after the death of Solomon and during the reign of his son, Rehoboam, came about as the people revolted against heavy taxes levied by Solomon and Rehoboam.

During Rehoboam's reign, the tribe of Judah and the majority of the tribe of Benjamin accepted Rehoboam as their king. They became the kingdom of Judah, or the southern kingdom of Israel, with its capital at Jerusalem.The other 10 tribes and the remainder of the tribe of Benjamin - usually spoken of as the Ten Tribes - chose Jeroboam as their king. The collective Ten Tribes retained the title of Israel, and became known also as Ephraim, which was the dominant tribe. It became the northern kingdom, with headquarters at Shechem in Samaria.

https://archive.ph/g2Fws

The first well-known Jewish ritual killing was approximately around 739 BC when King Ahaz of the tribe of Judah put his own children to fire and burned them alive as a way to worship idols of those whom God previously displaced from the land. Keep in mind that this is just the documented child sacrifice. You can only imagine how many children were sacrificed during these times.

See 2 Kings 16:1-3 and 2 Chronicles 28:1-3.

2 Kings 16:1-3 KJV

1 In the seventeenth year of Pekah the son of Remaliah Ahaz the son of Jotham king of Judah began to reign.
2 Twenty years old was Ahaz when he began to reign, and reigned sixteen years in Jerusalem, and did not that which was right in the sight of the LORD his God, like David his father.
3 But he walked in the way of the kings of Israel, yea, and made his son to pass through the fire, according to the abominations of the heathen, whom the LORD cast out from before the children of Israel.

2 Chronicles 28:1-3 KJV

1 Ahaz was twenty years old when he began to reign, and he reigned sixteen years in Jerusalem: but he did not that which was right in the sight of the LORD, like David his father:
2 For he walked in the ways of the kings of Israel, and made also molten images for Baalim.
3 Moreover he burnt incense in the valley of the son of Hinnom, and burnt his children in the fire, after the abominations of the heathen whom the LORD had cast out before the children of Israel.

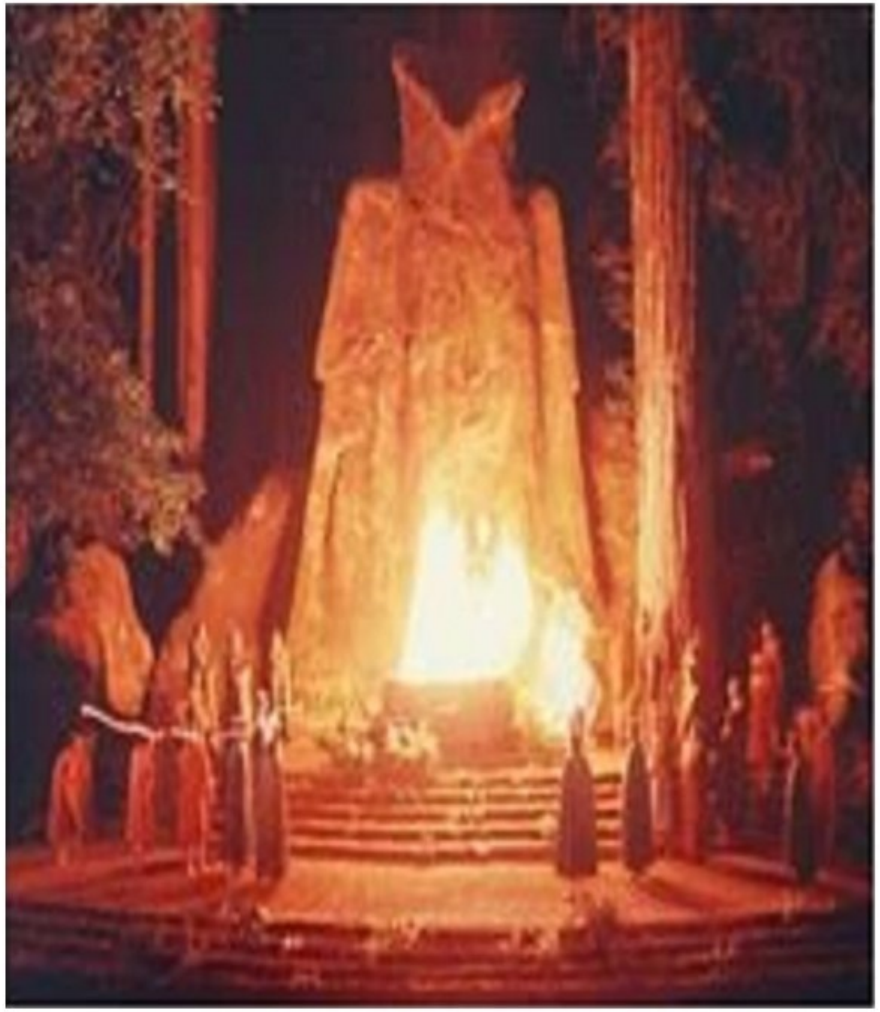
And from 740 BC to 721 BC, child sacrifice was a normal practice in the northern kingdom of Israel. In order to accommodate this practice, they built high places as depicted below. And these high places were not in just remote areas but all throughout the northern kingdom, especially in the cities. The practice of child sacrifice was so pervasive that the Lord, God Almighty, lost His patience. The Lord put them out of His sight by sending the Assyrians to take the Israelites into captivity in 720 BC approximately. However, the southern kingdom in Judah still remained but yet persisted in the exact same way of their brothers in the northern kingdom. In other words, they continued the practice of child sacrifice.

See 2 Kings 17:9-23.

Also see:
https://en.wikipedia.org/wiki/Hoshea
https://archive.ph/TnN6Q

2 Kings 17:9-23 KJV

9 And the children of Israel did secretly those things that were not right against the LORD their God, and they built them high places in all their cities, from the tower of the watchmen to the fenced city.
10 And they set them up images and groves in every high hill, and under every green tree: 11 And there they burnt incense in all the high places, as did the heathen whom the LORD carried away before them; and wrought wicked things to provoke the LORD to anger: 12 For they served idols, whereof the LORD had said unto them, Ye shall not do this thing…..
16 And they left all the commandments of the LORD their God, and made them molten images, even two calves, and made a grove, and worshipped all the host of heaven, and served Baal. 17 And they caused their sons and their daughters to pass through the fire, and used divination and enchantments, and sold themselves to do evil in the sight of the LORD, to provoke him to anger.
18 Therefore the LORD was very angry with Israel, and removed them out of his sight: there was none left but the tribe of Judah only. 19 Also Judah kept not the commandments of the LORD their God, but walked in the statutes of Israel which they made.
20 And the LORD rejected all the seed of Israel, and afflicted them, and delivered them into the hand of spoilers, until he had cast them out of his sight.
23 Until the LORD removed Israel out of his sight, as he had said by all his servants the prophets. So was Israel carried away out of their own land to Assyria unto this day.



At around 698 BC, Manasseh of Judah became king and went to work in building the high places for child sacrifices. He even observed the sacrificing of his own children while enchanting to put him in a state of trans. The Holy Bible says that Manasseh was so wicked that he was worse than the Canaanites, Amorites, and all the other nations that God displaced for their vile practice of child sacrifice.

Around 643 BC, his son Amon took the reign in Judah and followed in his father's footsteps as the Holy Bible says that he did evil in the sight of the Lord as Manasseh.

See 2 Kings 21:1- 16, 2 Chronicles 33:6, and See 2 Kings 21:18-22.

Also see:
https://en.wikipedia.org/wiki/Manasseh_of_Juda
https://archive.ph/BpIkK
https://en.wikipedia.org/wiki/Amon_of_Judah
https://archive.ph/GKO0o

2 Kings 21:1 - 16 KJV

1 Manasseh was twelve years old when he began to reign, and reigned fifty and five years in Jerusalem. And his mother's name was Hephzibah. 2 And he did that which was evil in the sight of the LORD, after the abominations of the heathen, whom the LORD cast out before the children of Israel. 3 For he built up again the high places which Hezekiah his father had destroyed; and he reared up altars for Baal, and made a grove, as did Ahab king of Israel; and worshipped all the host of heaven, and served them. 6 And he made his son pass through the fire, and observed times, and used enchantments, and dealt with familiar spirits and wizards: he wrought much wickedness in the sight of the LORD, to provoke him to anger.
9 ...and Manasseh seduced them to do more evil than did the nations whom the LORD destroyed before the children of Israel. 10 And the LORD spake by his servants the prophets, saying, 11 Because Manasseh king of Judah hath done these abominations, and hath done wickedly above all that the Amorites did, which were before him, and hath made Judah also to sin with his idols:....
16 ...Moreover Manasseh shed innocent blood very much, till he had filled Jerusalem from one end to another; beside his sin wherewith he made Judah to sin, in doing that which was evil in the sight of the LORD.

2 Chronicles 33:6 KJV

6 And he caused his children to pass through the fire in the valley of the son of Hinnom: also he observed times, and used enchantments, and used witchcraft, and dealt with a familiar spirit, and with wizards: he wrought much evil in the sight of the Lord, to provoke him to anger.

2 Kings 21:18 - 22 KJV

18 And Manasseh slept with his fathers, and was buried in the garden of his own house, in the garden of Uzza: and Amon his son reigned in his stead. 19 Amon was twenty and two years old when he began to reign, and he reigned two years in Jerusalem. 20 And he did that which was evil in the sight of the LORD, as his father Manasseh did. 21 And he walked in all the way that his father walked in, and served the idols that his father served, and worshipped them: 22 And he forsook the LORD God of his fathers, and walked not in the way of the LORD.

After receiving forgiveness for the sins of his fathers and grace from the Lord, King Josiah destroyed all the high places his father Amon and grandfather Manasseh built during their reign. By 624 BC, the topheths at every high place in Judah were demolished and the practice of child sacrifice was essentially abolished under Josiah's reign.

See 2 Kings 21:25-26, 2 Kings 22:1-2, and 2 Kings 23:7-10.

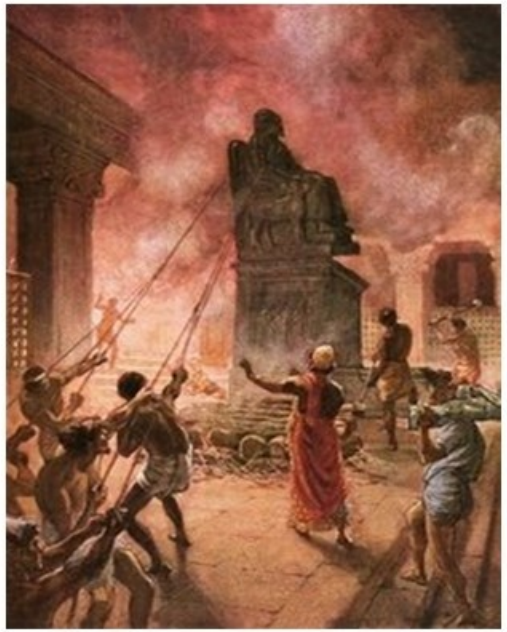
2 Kings 21:25-26 KJV

25 Now the rest of the acts of Amon which he did, are they not written in the book of the chronicles of the kings of Judah? 26 And he was buried in his sepulchre in the garden of Uzza: and Josiah his son reigned in his stead.

2 Kings 22:1-2 KJV

1 Josiah was eight years old when he began to reign, and he reigned thirty and one years in Jerusalem...

2 And he did that which was right in the sight of the LORD, and walked in all the way of David his father, and turned not aside to the right hand or to the left.



2 Kings 23:7-10 KJV

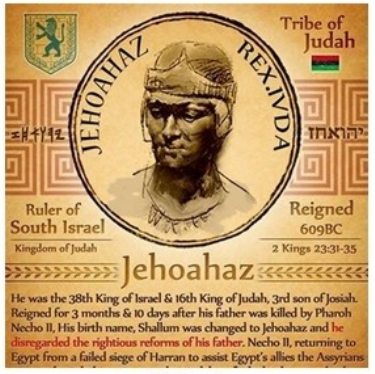
7 And he brake down the houses of the sodomites, that were by the house of the LORD, where the women wove hangings for the grove.
8 And he brought all the priests out of the cities of Judah, and defiled the high places where the priests had burned incense, from Geba to Beersheba, and brake down the high places of the gates that were in the entering in of the gate of Joshua the governor of the city, which were on a man's left hand at the gate of the city.
9 Nevertheless the priests of the high places came not up to the altar of the LORD in Jerusalem, but they did eat of the unleavened bread among their brethren.
10 And he defiled Topheth, which is in the valley of the children of Hinnom, that no man might make his son or his daughter to pass through the fire to Molech.

But after the death of Josiah, king after king after king continued to disobey God’s commandments. From Jehoahaz reigning only three months in 609 BC to his older brother, Jehoiakim serving as Judah’s king for 11 years; and then to his son, Jehoiachin (also known as King Jeconiah) only serving three months to finally Zedekiah being the last king of Judah for 11 years. All four kings of Judah did evil in the sight of the Lord just as their fathers before them. What specific evil did these kings do in the sight of the Lord?

See 2 Kings 23:30-32, 2 Kings 23:34-37, 2 Kings 24:6-9, and 2 Kings 24:17-19.

2 Kings 23:30-32 KJV

30 ....And the people of the land took Jehoahaz the son of Josiah, and anointed him, and made him king in his father's stead.
31 Jehoahaz was twenty and three years old when he began to reign; and he reigned three months in Jerusalem. And his mother's name was Hamutal, the daughter of Jeremiah of Libnah.
32 And he did that which was evil in the sight of the LORD, according to all that his fathers had done.



609 B.C.

2 Kings 23:34-37 KJV

34 And Pharaohnechoh made Eliakim the son of Josiah king in the room of Josiah his father, and turned his name to Jehoiakim, and took Jehoahaz away: and he came to Egypt, and died there...
36 Jehoiakim was twenty and five years old when he began to reign; and he reigned eleven years in Jerusalem. And his mother's name was Zebudah, the daughter of Pedaiah of Rumah.
37 And he did that which was evil in the sight of the Lord, according to all that his fathers had done.

Jehoiakim

609 B.C. to 598 B.C.

2 Kings 24:6-9 KJV

6 So Jehoiakim slept with his fathers: and Jehoiachin his son reigned in his stead...
8 Jehoiachin was eighteen years old when he began to reign, and he reigned in Jerusalem three months. And his mother's name was Nehushta, the daughter of Elnathan of Jerusalem.
9 And he did that which was evil in the sight of the Lord, according to all that his father had done.

King Jeconiah

598 B.C.

2 Kings 24:17-19 KJV

17 And the king of Babylon made Mattaniah his father's brother king in his stead, and changed his name to Zedekiah.
18 Zedekiah was twenty and one years old when he began to reign, and he reigned eleven years in Jerusalem. And his mother's name was Hamutal, the daughter of Jeremiah of Libnah.
19 And he did that which was evil in the sight of the LORD, according to all that Jehoiakim had done.

Zedekiah

598 B.C. to 587 B.C.

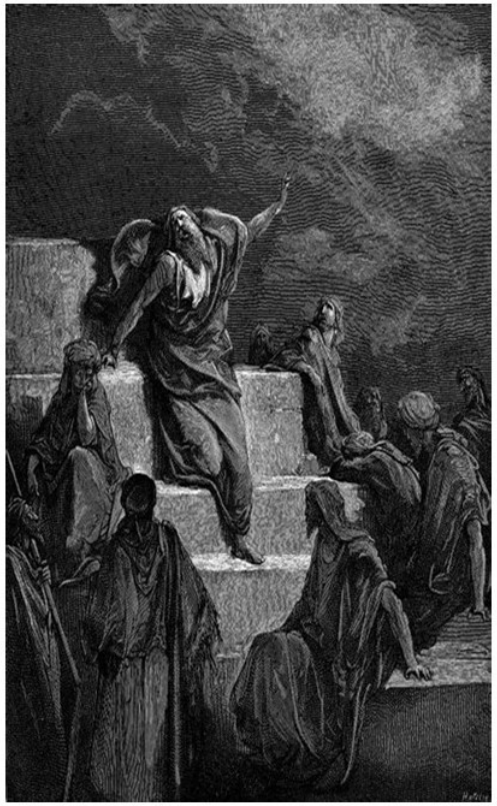
The very evil that was done in the sight of the Lord is revealed in Chapter 19 of the Book of Jeremiah. Approximately around 605 BC, God commanded the prophet Jeremiah to confront the Jews at the tophet, the very place where Jews sacrificed their sons to Baal, and warn them of their upcoming destruction if they continued with this barbaric practice. So much innocent blood was shed from all the child sacrifices that God renamed the valley of the son of Hinnom to the “valley of slaughter”.

The upcoming destruction mentioned in verses 8 through 11 is the destruction of Jerusalem in 70 AD (not the Babylon captivity). The prophecy of mothers and fathers eating their own children actually manifested during the Roman siege of Jerusalem, and thus indicating that the Jewish practice of sacrificing children went on until 70 AD. See Jeremiah 19.

Also see:
https://tinyurl.com/y3hbaya9 (For a detailed account of the destruction of Jerusalem)
https://archive.ph/gJtrt (for description of a Tophet)

Jeremiah 19 KJV

1 Thus saith the LORD, Go and get a potter's earthen bottle, and take of the ancients of the people, and of
the ancients of the priests; 2 And go forth unto the valley of the son of Hinnom, which is by the entry of the
east gate, and proclaim there the words that I shall tell thee, 3 And say, Hear ye the word of the LORD, O
kings of Judah, and inhabitants of Jerusalem; Thus saith the LORD of hosts, the God of Israel; Behold, I will
bring evil upon this place, the which whosoever heareth, his ears shall tingle. 4 Because they have forsaken
me, and have estranged this place, and have burned incense in it unto other gods, whom neither they nor
their fathers have known, nor the kings of Judah, and have filled this place with the blood of innocents;
5 They have built also the high places of Baal, to burn their sons with fire for burnt offerings unto Baal,
which I commanded not, nor spake it, neither came it into my mind:
6 Therefore, behold, the days come, saith the LORD, that this place shall no more be called Tophet, nor The
valley of the son of Hinnom, but The valley of slaughter. 7 And I will make void the counsel of Judah and
Jerusalem in this place; and I will cause them to fall by the sword before their enemies, and by the hands
of them that seek their lives: and their carcases will I give to be meat for the fowls of the heaven, and for
the beasts of the earth.
8 And I will make this city desolate, and an hissing; every one that passeth thereby shall be astonished and
hiss because of all the plagues thereof. 9 And I will cause them to eat the flesh of their sons and the flesh
of their daughters, and they shall eat every one the flesh of his friend in the siege and straitness,
wherewith their enemies, and they that seek their lives, shall straiten them. 10 Then shalt thou break the
bottle in the sight of the men that go with thee, 11 And shalt say unto them, Thus saith the LORD of hosts;
Even so will I break this people and this city, as one breaketh a potter's vessel, that cannot be made whole
again: and they shall bury them in Tophet, till there be no place to bury.
12 Thus will I do unto this place, saith the LORD, and to the inhabitants thereof, and even make this city as
Tophet: 13 And the houses of Jerusalem, and the houses of the kings of Judah, shall be defiled as the place
of Tophet, because of all the houses upon whose roofs they have burned incense unto all the host of
heaven, and have poured out drink offerings unto other gods.
14 Then came Jeremiah from Tophet, whither the LORD had sent him to prophesy; and he stood in the court
of the LORD's house; and said to all the people, 15 Thus saith the LORD of hosts, the God of Israel; Behold, I
will bring upon this city and upon all her towns all the evil that I have pronounced against it, because they
have hardened their necks, that they might not hear my words.



Instead of heeding God's warning through Jeremiah, the Jews continued with their practice of child sacrifice. However, they burnt not only their sons in the fire but also their daughters at the high places of Tophet (the previous warning came because they only sacrificed their sons). So once again, God sent the prophet Jeremiah around 600 BC to remind the Jews of the Lord's wrath for continuing to do evil in the Lord's sight.

See Jeremiah 7:27-34 KJV.

Jeremiah 7:27-34 KJV

27 Therefore thou shalt speak all these words unto them; but they will not hearken to thee: thou shalt also call unto them; but they will not answer thee.
28 But thou shalt say unto them, This is a nation that obeyeth not the voice of the Lord their God, nor receiveth correction: truth is perished, and is cut off from their mouth.
29 Cut off thine hair, O Jerusalem, and cast it away, and take up a lamentation on high places; for the Lord hath rejected and forsaken the generation of his wrath.
30 For the children of Judah have done evil in my sight, saith the Lord: they have set their abominations in the house which is called by my name, to pollute it.
31 And they have built the high places of Tophet, which is in the valley of the son of Hinnom, to burn their sons and their daughters in the fire; which I commanded them not, neither came it into my heart.
32 Therefore, behold, the days come, saith the Lord, that it shall no more be called Tophet, nor the valley of the son of Hinnom, but the valley of slaughter: for they shall bury in Tophet, till there be no place.
33 And the carcases of this people shall be meat for the fowls of the heaven, and for the beasts of the earth; and none shall fray them away.
34 Then will I cause to cease from the cities of Judah, and from the streets of Jerusalem, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride: for the land shall be desolate.

Despite God's warning, the people of Judah continued to rebel and burn alive their children as an offering to Baal and Moloch. So the Lord sent His other prophet, Ezekiel, around 594 BC to remind the Jews that their child sacrifice practice of was an absolute abomination.

Notice how God Almighty referred to the sons and daughters the Jews devoured as His children in these verses.

See Ezekiel 16:1-22

Ezekiel 16:1-22 ESV

1 Again the word of the LORD came to
me: 2 "Son of man, make known to
Jerusalem her abominations, 3 and say,
Thus says the Lord GOD to Jerusalem:

....

20 And you took your sons and your
daughters, whom you had borne to me,
and these you sacrificed to them to be
devoured. Were your whorings so small
a matter 21 that you slaughtered my
children and delivered them up as an
offering by fire to them? 22 And in all
your abominations and your whorings
you did not remember the days of your
youth, when you were naked and bare,
wallowing in your blood.

A year later around 593 BC, the prophet Ezekial was sent again by the Lord. Although he addresses them as the house of Israel, Ezekiel is still speaking to the Jews. But this time, Ezekiel absolutely excoriated the Jews with harsher language for their vile disgusting practice of sacrificing their own children in the name of false gods. He essentially called them whores who are about to get the taste of sorrow and desolation that the northern kingdom (Samaria) swallowed 126 years before.

Ezekiel would go on to be taken into captivity and killed by the chief of the Jews in Chaldea approximately around 570 BC.

See Ezekiel 20:27-31 and E[illegible]

Ezekiel 20:27-31 KJV

27 Therefore, son of man, speak unto the house of Israel, and say unto them, Thus saith the Lord GOD; Yet in this your fathers have blasphemed me, in that they have committed a trespass against me.

.....

30 Wherefore say unto the house of Israel, Thus saith the Lord GOD; Are ye polluted after the manner of your fathers? and commit ye whoredom after their abominations? 31 For when ye offer your gifts, when ye make your sons to pass through the fire, ye pollute yourselves with all your idols, even unto this day: and shall I be enquired of by you, O house of Israel? As I live, saith the Lord GOD, I will not be enquired of by you.

Ezekiel 23:33-39 KJV

33 Thou shalt be filled with drunkenness and sorrow, with the cup of astonishment and desolation, with the cup of thy sister Samaria. 34 Thou shalt even drink it and suck it out, and thou shalt break the sherds thereof, and pluck off thine own breasts: for I have spoken it, saith the Lord GOD. 35 Therefore thus saith the Lord GOD; Because thou hast forgotten me, and cast me behind thy back, therefore bear thou also thy lewdness and thy whoredoms.

...

37 That they have committed adultery, and blood is in their hands, and with their idols have they committed adultery, and have also caused their sons, whom they bare unto me, to pass for them through the fire, to devour them. 38 Moreover this they have done unto me: they have defiled my sanctuary in the same day, and have profaned my sabbaths. 39 For when they had slain their children to their idols, then they came the same day into my sanctuary to profane it; and, lo, thus have they done in the midst of mine house.

Approximately around 590 BC, God sent Jeremiah once again but this time to inform them that they're going into captivity as a punishment for all their provocations and evil deeds, which included burning alive their own children at high places as an offering to Baal and Moloch. Warning after warning since the days of King Manasseh, who provoked God the most out of all the kings, God at this point refused to let the Jews continue with their idol worship and child sacrifices.

Finally, Jews were taken captive by the Babylonians approximately around 587-586 BC.

See Jeremiah 32:31-36 and 2 Kings 23:26-27.

Also see:
https://archive.ph/a57oX

Jeremiah 32:31-36 KJV

31 For this city hath been to me as a provocation of mine anger and of my fury from the day that they built it even unto this day; that I should remove it from before my face,

32 Because of all the evil of the children of Israel and of the children of Judah, which they have done to provoke me to anger, they, their kings, their princes, their priests, and their prophets, and the men of Judah, and the inhabitants of Jerusalem.

33 And they have turned unto me the back, and not the face: though I taught them, rising up early and teaching them, yet they have not hearkened to receive instruction.

34 But they set their abominations in the house, which is called by my name, to defile it.

35 And they built the high places of Baal, which are in the valley of the son of Hinnom, to cause their sons and their daughters to pass through the fire unto Molech; which I commanded them not, neither came it into my mind, that they should do this abomination, to cause Judah to sin.

36 And now therefore thus saith the Lord, the God of Israel, concerning this city, whereof ye say, It shall be delivered into the hand of the king of Babylon by the sword, and by the famine, and by the pestilence;

2 Kings 23:26-27 KJV

26 Notwithstanding the LORD turned not from the fierceness of His great wrath, wherewith His anger was kindled against Judah, because of all the provocations that Manasseh had provoked Him withal.

27 And the LORD said, I will remove Judah also out of my sight, as I have removed Israel, and will cast off this city Jerusalem which I have chosen, and the house of which I said, My name shall be there.

Despite the repeated warnings, the Jews continued to rebel and also persecuted the prophets, Jeremiah and Ezekiel. God was done extending His patience and executed one of His harshest judgments. King Zedekiah's sons were murdered right in front of him before his eyes were gouged out. Almost every Jew was taken into captivity by the Babylonians approximately around 587-586 BC. And thus starts the Jewish diaspora.

Within six hundred years, Jews eventually establish themselves in lands as far as Greece and Anatolia, which is modern day Turkey. By 45 AD, Synagogues were found in Salamis (See Acts 13:5), Iconium aka Konya today in Turkey (Acts 14:1), and Thessalonica aka Thessaloniki in Greece (Acts 17:1). And there were also Jewish quarters in Lystra aka Kilistra in Turkey (Acts 16:3).

See 2 Kings 25.

Also see:
https://archive.ph/a57oX

2 Kings 25 KJV

1 And it came to pass in the ninth year of his reign, in the tenth month, in the
tenth day of the month, that Nebuchadnezzar king of Babylon came, he, and all
his host, against Jerusalem, and pitched against it; and they built forts against it
round about. 2 And the city was besieged unto the eleventh year of king Zedekiah.
3 And on the ninth day of the fourth month the famine prevailed in the city, and
there was no bread for the people of the land. 4 And the city was broken up, and
all the men of war fled by night by the way of the gate between two walls, which
is by the king's garden: (now the Chaldees were against the city round about:) and
the king went the way toward the plain.
5 And the army of the Chaldees pursued after the king, and overtook him in the
plains of Jericho: and all his army were scattered from him. 6 So they took the
king, and brought him up to the king of Babylon to Riblah; and they gave
judgment upon him. 7 And they slew the sons of Zedekiah before his eyes, and put
out the eyes of Zedekiah, and bound him with fetters of brass, and carried him to
Babylon.
8 And in the fifth month, on the seventh day of the month, which is the nineteenth
year of king Nebuchadnezzar king of Babylon, came Nebuzaradan, captain of the
guard, a servant of the king of Babylon, unto Jerusalem: 9 And he burnt the house
of the LORD, and the king's house, and all the houses of Jerusalem, and every great
man's house burnt he with fire. 10 And all the army of the Chaldees, that were with
the captain of the guard, brake down the walls of Jerusalem round about.
11 Now the rest of the people that were left in the city, and the fugitives that fell
away to the king of Babylon, with the remnant of the multitude, did Nebuzaradan
the captain of the guard carry away.

Interestingly enough, Psalm 106 confirms how normalized child ritual sacrifices were amongst the Jews and says that it was of “their own inventions.” The People of Judah had no problems shedding innocent blood, “even the blood of their sons and of their daughters, whom they sacrificed unto the idols of Canaan.” And this was obviously written sometime after Jews were taken into captivity by the Babylonians since it states that “the wrath of the Lord kindled against His people…and He gave them into the hand of the heathen; and they were brought into subjection under their hand.”

See Psalm 106:34-42.

Psalm 106:34-42 KJV

34 They did not destroy the nations, concerning
whom the LORD commanded them: 35 But were
mingled among the heathen, and learned their
works.

36 And they served their idols: which were a snare
unto them. 37 Yea, they sacrificed their sons and their
daughters unto devils, 38 And shed innocent blood,
even the blood of their sons and of their daughters,
whom they sacrificed unto the idols of Canaan: and
the land was polluted with blood.

39 Thus were they defiled with their own works, and
went a whoring with their own inventions.
40 Therefore was the wrath of the LORD kindled
against His people, insomuch that He abhorred His
own inheritance.

41 And He gave them into the hand of the heathen;
and they that hated them ruled over them. 42 Their
enemies also oppressed them, and they were
brought into subjection under their hand.

The Holy Bible provides so many warnings about the Jews. In fact, the Book of Esther serves as an illustrative warning of how Jews subtly come into power and destroy nations by corrupting the leaders with wine, sex, and vanity; and that has been their playbook for the last 2,500 years. Men like Martin Luther and Dr. Arnold S. Leese, who were well versed in Jewish history, understood the significance of the Book of Esther.

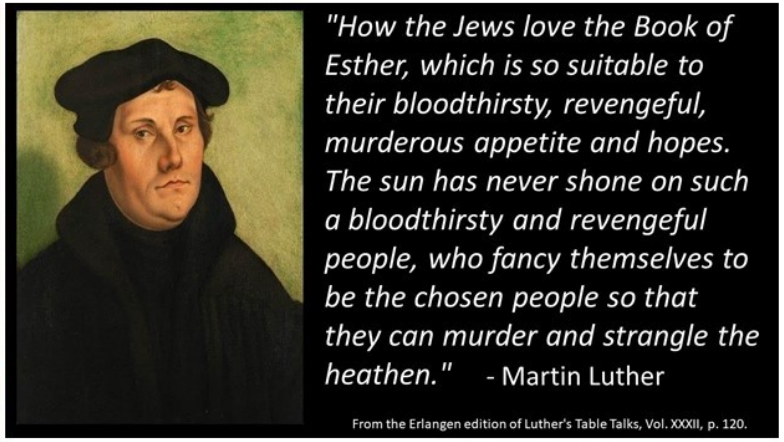
In sum, a jew named Mordecai ultimately became a powerful official in Persia by way of a decree signed by the degenerate drunken Persian King, Ahasuerus aka Xerces, who fell in lust over the seductive Jewess, Esther. Xerces' trusted advisor named Haman saw the Jewish threat to the Persian empire but was executed at the request of Esther. The events documented in the Book of Esther took place approximately 510-509 BC and ends with Mordecai (Not the Lord, God Almighty) commanding the Jews to celebrate purim. But how do Jews exactly celebrate purim?

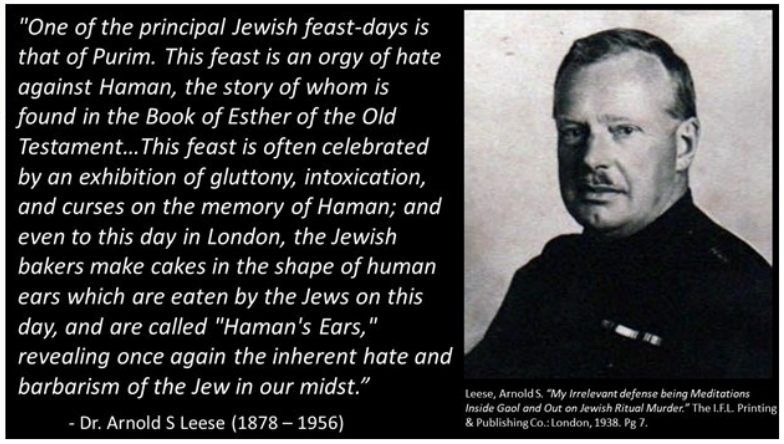
Sources:
Book of Esther, KJV
Leese, Arnold S. Pg 7 (see https://tinyurl.com/53vzc
Luther's Table Talks, Vol. XXXII, p. 120., the Erlange

Esther 9:20-28 KJV

20 And Mordecai wrote these things, and sent letters unto all the Jews that were in all the provinces of the king Ahasuerus, both nigh and far,
21 To stablish this among them, that they should keep the fourteenth day of the month Adar, and the fifteenth day of the same, yearly,
22 As the days wherein the Jews rested from their enemies, and the month which was turned unto them from sorrow to joy, and from mourning into a good day: that they should make them days of feasting and joy, and of sending portions one to another, and gifts to the poor....
24 Because Haman the son of Hammedatha, the Agagite, the enemy of all the Jews, had devised against the Jews to destroy them, and had cast Pur, that is, the lot, to consume them, and to destroy them;
25 But when Esther came before the king, he commanded by letters that his wicked device, which he devised against the Jews, should return upon his own head, and that he and his sons should be hanged on the gallows.

26 Wherefore they called these days Purim after the name of Pur. Therefore for all the words of this letter, and of that which they had seen concerning this matter, and which had come unto them,
27 The Jews ordained, and took upon them, and upon their seed, and upon all such as joined themselves unto them, so as it should not fail, that they would keep these two days according to their writing, and according to their appointed time every year;
28 And that these days should be remembered and kept throughout every generation, every family, every province, and every city; and that these days of Purim should not fail from among the Jews, nor the memorial of them perish from their seed.





Jews celebrate purim by hanging an effigy of Haman on the roofs of their houses for a week and throwing objects meant to resemble penisus (phallus) at the hanging effigy, according to an 11th century rabbi of Rome named Natan B. Yehiel. And this practice is still done to this day.

In his book titled “BLOOD PASSOVER, The Jews of Europe and Ritual Murder”, Ariel Toaff states that these effigies were live human beings and mainly Christian boys. And with Jews now diaspora, they have had ample supply of Christians to serve as their Haman effigy during purim. And by the way, Ariel Toaff is Jewish. And we’ll be talking about him at the end of the presentation.

Sources:
Toeff, Pgs 192 – 194 (see https://tinyurl.com/38yw5udi)
Times of Israel (see https://archive.ph/jWcR6).

Black-faced Purim effigy in NY county draws condemnation

Local Jewish Federation, board of rabbis issue joint statement decrying offensive ‘hanging of Haman’ practice

By JTA
25 March 2016, 11:02 pm

https://archive.ph/jWcR6

Even the Hebrew texts do not seem to be sparing on information in this regard. The Talmudic dictionary *Arukh*, consisting of the rabbi Natan b. Yehiel of Rome in the second half of the 11th century, contains reports that the Jews of Babylon were accustomed to celebrate the festival of *Purim* in a particular way.

“It is the custom among the Jews of Babylon and the rest of the entire world for the boys to make effigies shaped like Haman and hang them on the roofs of their houses for four or five days (before the festival). In the days of *Purim*, they prepare a phallus and throw it among these images, while they stand around singing songs”.[26]

Turning back centuries, however, we must note, following Frazer, that the ritual of *Purim* did not always conclude with the bloodless hanging of a mere effigy of Haman. Sometimes, the “effigy” was a flesh-and-blood Christian, crucified for real, during the wild revelry of the Jewish carnival. One of the available sources in this regard is Socrates Scolasticus, history of the Church in the 5th century, which, from its *Historia Ecclestiastica* (VII, 16), refers to a case occurring in 415 at Inmestar, near Antioch, in Syria.[32] The local Hebrews, in their debaucheries and intemperate revelry to celebrate *Purim*, after getting suitably drunk, according to the prescriptions of the ritual, which provided that they must drink so much wine that they can no longer distinguish Haman from Mordechai:

”...took to deriding the Christians and Christ Himself in their boasting; they ridiculed the cross and anyone trusting in the crucifix, putting the following joke in practice.

“They took a Christian child, tied it to a cross and hanged him. Initially they made him the object of jokes and drollery; then, after a while, they lost control of themselves and mistreated him to such a degree that they killed him.”

The report, which makes no mention of miracles occurring at the site of the relics of the martyred child, seems to possess all the indications of truthfulness. Moreover, as we have seen above, there are people who have viewed the immoderate celebrations of *Purim*, accompanied by anti-Christian insults and violence, as the core from

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which the belief in Jewish ritual homicide of Christian children is thought to have developed during the Middle Ages, as an integral part of a ritual centered around on the festival of *Pesach*, considered the ideal culmination of *Purim*.[33]

Toeff, Ariel “BLOOD PASSOVER The Jews of Europe and Ritual Murder”. Lucchese-Gianetti Editori. 2007. Pgs 192 - 194

(25/170)

As Jews dispersed outside of Judah in their diaspora, the practice of child sacrifice spread as far as Carthage, the multicultural haven of the Phoenician empire. Archeological evidence reveals not only the presence of Jews in this large city but also an overwhelming proof of child sacrifice. In fact, scholarly researchers are even suggesting that Carthage was established for the purpose of performing child sacrifice, which was reprehensible to many outside the Jewish world. Coincidently, Wikipedia reveals that Jews were instrumental in the establishment of Carthage. The Romans were so revolted by the Carthaginians and their way of life, which included child sacrifices, that they utterly destroyed the city.

And on a side note, the woke academic community in the 1970s started dismissing the accounts of child sacrifices in Carthage as a racist anti-Carthaginian propaganda by the Greeks and Romans. But the science of archeology complimented by recent technical advancements have proven the Greeks and Romans accurately correct.

Sources:
“Blood Magic” (see https://tinyurl.com/25y8ank9).
University of Oxford (see https://tinyurl.com/ye28t
Wikipedia (see https://archive.fo/tD6oj).

(26/170)

From ancient Jerusalem to Carthage in a span of 350 years, the method of sacrificing children was always the same with very little deviations. The murders were performed at night accompanied by loud drums to drown out the cries from the child while he or she is being burned alive inside a pit also known as a “Tophet”.

Source:
“Blood Magic” (see “Blood Magic” (see https://tinyurl.com/25y8ank9).
“Hidden Cult” (see https://tinyurl.com/3w3kpnr2).

And in case you feel that the sources I am using is “antisemitic”, here are some rabbis and text from the Talmud, the Jewish holy book, admitting to the ancient Jewish practice of using “Tophet” to sacrifice children. The 12th century French rabbi named Schlomo Yitzchaki wrote a commentary confirming the loud drum beats to prevent the father from hearing his baby son’s cries so he won’t change his mind. Even Chabad Lubavitch, the powerful orthodox Jewish group document this to be an ancient Jewish practice and even saying that “one who gives of his offspring to molech is not liable unless he hands over the child to the priests of molech and passes the child through the fire.” In other words, if the father himself passes his child through the fire then he was to suffer no consequences.

Sources:
Chabad (see https://archive.fo/0zj05 and see https://archive.fo/IbT9k).
ATI (see https://archive.fo/HWYYE).

Chabad.ORG

JEWISH PRACTICE | LEARNING & VALUES | COMMUNITY & FAMILY | INSPIRATION & ENTERTAINMENT

The Tragic History of Molech Child Sacrifice

By Levi Avtzon

Medieval French rabbi Schlomo Yitzchaki, otherwise known as Rashi, wrote an extensive commentary on the Talmud in the 12th century. His analysis of Book of Jeremiah 7:31 painted a vivid picture of the sacraments of Moloch’s worship as related in the Hebrew texts:

> “Topheth is Moloch, which was made of brass; and they heated him from his lower parts; and his hands being stretched out, and made hot, they put the child between his hands, and it was burnt; when it vehemently cried out; but the priests beat a drum, that the father might not hear the voice of his son, and his heart might not be moved.”

https://archive.fo/HWYYE

Clearly, the Molech attraction was quite intense to have the demerit of so many mentions in the Torah. So, what do we know about this idolatry?

Let us begin with the Talmud.[3] We read in the Mishnah: “One who gives of his offspring to Molech is not liable [to be stoned] unless he hands over [the child] to the priests of Molech and passes the child through the fire.”

The Gemara provides two traditions regarding the actual ritual: According to Abaye, the child would walk on a raised brick walkway between two fires.

According to Rava, the child would be made to leap over a fire burning in a pit (similar to how children would amuse themselves on Purim).

Rashi, in his commentary on the Torah, adopts the opinion of Abaye: “This was a form of idolatry, named Molech, and this was the manner of its worship, that one would hand over one’s child to the pagan priests, who would make two huge fires. The child was then passed through on foot between these two fires.”[4]

Nachmanides, quoting the Jerusalem Talmud,[5] argues that the service included the father himself passing his child through the fire![6] Maimonides concurs with this opinion.[7]

The Midrash[8] elaborates on this disturbing service:

> How did the Molech work in the valley of Ben-Hinnom? It was built outside of Jerusalem. It was an idol with the face of a calf and open hands like someone who wants to take something from another. They would light this idol on fire until his hands were scorching. There were seven chambers before him and according to the quality of the sacrifice that is how close one could come to him. If one came with a bird, then chamber one; goat, chamber two; sheep, chamber three; calf, chamber four; cow, chamber five; and ox, chamber six.
>
> He who brought his child, the priests would say that he is offering the greatest sacrifice. He would enter the innermost chamber and go kiss the Molech . . .
>
> The priests would then take the child and place it near the Molech. They would then bang with drums to drown out the cries.

(28/170)

Around the late to mid-2nd century BC, Greeks started to notice that some of their fellow men disappeared around a certain time of the year. That gave rise to a lot of theories, one of them being that Christians were kidnapped by the Jews for purposes of their ritual slaughter to celebrate purim. This theory wasn't confirmed until 170 BC. when the Greek Hellenistic King, Antiocchus Epiphane stormed the temple in Jerusalem.

While plundering the temple, Antiocchus ended up rescuing a Greek merchant, who was kidnapped by Jews and kept in the temple against his will for almost a year. He was overly fed with fine cuisine in order to fatten him up. This account is confirmed by the 1st Century AD Jewish historian, Flavius Josephus.

This is the first Jewish ritual killing of a gentile recorded in history.

On a side note, judeo-Christian scholars since the late 19th century such a Cyrus Scofield have decried Antiocchus' desecration of the second Jewish temple in Jerusalem and rejoiced at the thought that his death in 165 BC was done at God's vengeful hands. But they conveniently leave out the fact that the Jews were desecrating the temple by using it as a storage place for their captives before sacrificing them. But the truth is that Jews have long desecrated the temple including the first one that was built by Solomon, and those desecrations are well documented in Chapter 8 in the Book of Ezekiel.

Sources:
"Hidden Cult" (see https://tinyurl.com/3w3kpnr2).
Toaff, Pgs 185 - 186 (see https://tinyurl.com/38yw5udj).
Wikipedia on Antiocchus (see https://archive.fo/z3Ow8)

(29/170)

The most famous murder Jews have ever committed and that will reverberate throughout the history of the world is the sacrifice of the Lord Jesus Christ in 33 A.D. The crucifixion of Christ was predicted by the Prophet Isaiah 745 years before the historic event that changed the faith of mankind. One may argue that the crucifixion of Christ was not a Jewish ritual murder. However, God's Holy word in flesh through Isaiah and Saint Paul, the author of Corinthians, makes it very clear that the Jews sacrificed the Lord Jesus Christ as a lamb for their transgressions (See Isaiah 53:5-8 and 1 Corinthians 5:7). While declaring that it was the Jews who killed the Lord Jesus Christ, Saint Paul goes even further saying that they are "contrary to all men" (See 1 Thessalonians 2:14-15).

It is important to note that while being sacrificed, the Lord Jesus Christ was mocked, spat on, tortured, humiliated, and vehemently hated. And this is a repeating theme as you will see in the two-thousand plus years of Jewish ritual murders. To this day, The Lord Jesus Christ and his sacrifice on the cross is mocked by Jews. Talk show host Ethan Klein, comedian Sarah Silverman, and Israelis who often harass Christians in the Zionist state of Israel do not shy away from expressing their blood thirst to kill Jesus again. So when those Jews at the crucifixion boasted that "His blood be on us, and on our children", they actually meant it as you can clearly see how Jews proudly take responsibility for the murder of Christ (See Matthew 27:25).

See Isaiah 53:5-8, 1 Corinthians 5:7, 1 Thessalonians 2:14-15, and Matthew 27:25

With the vehement hatred towards Jesus and his followers, came the thirst of blood amongst Jews. It seems that over time, Jews have become more sadistic and cruel. Every murder or life they take, Jews go out of their way to maximize the pain and humiliate to the most demoralizing ends, and they do it with a sick-twisted joy.

This sick-twisted depravity of the Jews was on full display during the Kitos War in 117 AD, when the Roman Empire fought against the Parthian Empire over some territory in North Africa. Many soldiers who were stationed in Roman territories were summoned to fight for Rome, and this left several cities vulnerable as order wasn't kept by an adequate number of troops. Jews took advantage and started to rebel by joining the enemies of Rome. Jews massacred 220,000 Roman and Greek civilians in Cyrene. Not only did they killed them but did so in the most sadistic and brutal manner. A Roman historian named Cassius Dio documented this massacre and noted how Jews cooked the flesh of hundreds of thousands of Romans and Greek, tore their skin off to wear it, and cut off the intestines and wore it as belts. Jews did the same thing in Cyprus and essentially genocided the entire Greek population there. Both Cyprus and Cyrene were so depopulated that residents there were essentially replaced over time with Arabs, Copts, Persians, and other middle easterners.

Even the Talmud warns of this sick depravity within Jews. In Ketobot 102b of the Jewish holy book, a widow is advised to not put the care of her fatherless son in the hands of her late husband's brothers, who are the next provides an example of such a barbaric situation where a fatherle

Sources:
Toaff, Pgs 186 - 187 (see https://tinyurl.com/38yw5udj).
Leese, Pg 9 (see https://tinyurl.com/53vzcm3n).
Wikipedia on the Kitos War (see https://archive.fo/cmSzf).

When the Roman Empire was in a war against the Parthenian Empire around 117 AD, many soldiers were deployed to fight on behalf of Rome. Jews took advantage and started revolting in many cities. They joined forces with enemies of Rome and massacred the Roman and Greek civilian populations in Cyrene and Cyprus. The Roman historian Lucius Cassius Dio writes:

"Meanwhile the Jews in the region of Cyrene had put one Andreas at their head and were destroying both the Romans and the Greeks. They would cook their flesh, make belts for themselves of their entrails, anoint themselves with their blood, and wear their skins for clothing. Others they would give to wild beasts and force still others to fight as gladiators. In all, consequently, two hundred and twenty thousand perished. In Egypt, also, they performed many similar deeds, and in Cyprus under the leadership of Artemio. There, likewise, two hundred and forty thousand perished."

Cyrene and Cyprus was so decimated that cities were completed depopulated and the citizens were essentially replaced.

https://archive.fo/cmSzf

Leese, Pg 9 (see https://tinyurl.com/53vzcm3n)

A more delicate matter than the above seems to relate to a passage in the Talmud (*Ketubot* 102b) which might be interpreted as an indirect confirmation of the phenomenon of ritual murder during an ancient epoch, although we don't know how widespread or how widely approved it may have been. The passage concerns a so-called "outside" *baraita*, or *mishnah*, i.e., one not incorporated into the codified and canonical text of the *mishnah* (dating back approximately to the third century A.D.) – which seems to be one of the oldest – and may therefore be traced back to Palestine at the time of the second Temple.

"A man is killed, leaving a son of a tender age in the care of his mother. When the father's heirs approach and say, 'Let him grow up with us', and the mother says 'Let him grow up with me', he (the boy) should be left with the mother, and should not be entrusted to the care of anyone entitled to inherit from him. A case of this kind happened in

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the past and (the heirs) killed him on Passover Eve (Hebrew: *weshachatuhu 'erev ha-Pesach*)".[6]

Toaff, Pgs 186 - 187 (see https://tinyurl.com/38yw5udj)

Jews do not believe in the resurrection of the Lord Jesus Christ. Nor do they believe that Isaac was spared by the angel stopping Abraham from sacrificing him. Instead they believe that Abraham really did sacrifice Isaac and then God resurrected him. And we will see why this is a theological foundation to human sacrifice in the next slide.

Source:
https://youtu.be/OjNPdvgUVB0

As shown in the previous slide, orthodox Jews believe that Abraham actually went ahead with sacrificing his son, Isaac. Jewish author of “Blood Passover”, Ariel Toaff, confirms this belief to be found in the Midrash of the Talmud. This repulsive belief was a source of inspiration to the Jews when they sacrificed their own sons in 1096 as a defiance to the Holy Roman Empire, which was forcing them to convert to Christianity or face the sword during the first crusade. The fact that they would rather murder their own sons than see them grow up worshipping Christ illustrates their passionate hatred towards Jesus. Toaff informs his reader that this event would “arouse divine vengeance against their idolatrous persecutors”, meaning the Christians.

During this period of forced conversion, a jew named Isacco murdered his own mother and then ritually sacrificed his own children at his local synagogue to make sure that no one in his family undergoes forced baptism for Christ, whom Jews vehemently hate. After burning his mother alive in her house, Isacco dragged his children to the synagogue and slaughtered them like they were cattle. He took their blood and applied it to the Ark of the Law, which is like a shrine for the Jews at their place of worship. Then said a prayer, “May this blood serve as an expiation for all my sins”. Then he burned down the synagogue before killing himself.

During the first crusades, the Holy Roman Empire considered Jews hostile because of their assistance to the islamic invaders and centuries of subversion. The forced conversion was an act of mercy. But as you will see further in this presentation, Jews will not extend the same mercy upon the gentile population as they slowly take over institutional and financial power in Europe. Instead, the Jews exact “divine vengeance”.

If Jews are willing to ritually sacrifice their own children in the name of their god, they sure will not have any qualms about ritually killing gentile children. The repulsive belief that Abraham really did sacrifice his son I

Source:
Toaff, Pgs 205 – 206, 287 - 288 (see https://tinyurl.com/38yw5

But this conclusion should certainly be revised. The *Midrash* even advances the hypothesis that Abraham really shed Isaac’s blood, sacrificing him on the precise spot upon which the Altar of the Temple of Jerusalem was later to be built. The pious patriarch is then believed to have proceeded to reduce the body to ashes, burning it on the pyre which he is said to have previously prepared for that purpose. Only later is God supposed to have rectified Abraham’s action, returning Isaac to life.[6]

In conclusion, the German Jews, who, during the first crusade in 1096, sacrificed their sons to avoid forced baptism, intending to imitate the sacrifice of Isaac by the hand of Abraham, his father. Deliberately ignoring the Biblical conclusion of the episode, which stressed God’s aversion to human sacrifice, they preferred to refer to those texts of the *Midrash* in which Isaac actually met a cruel death on the altar. The German Jews thus conferred new life upon these new texts in search of moral support for the their actions, which appeared unjustifiable and might easily be condemned under the terms of ritual law (*halakhah*).[11]

In view of the intolerable menace hanging over the souls of the tender infants, born to be brought up in the love of the True God and according to His sacred dictates, yet fated to be immersed against their will in the contagious waters of baptism, the lethal blade was the sole adequate response. The blood shed by these innocent children, put to death for the love of God, was said to have served to bring forward the time of redemption. Their sacrifice, like that of the uncontaminated lambs offered as a holocaust on the altar of the Temple, was thought to help arouse Divine vengeance against their idolatrous persecutors. This vengeance was to be consummated from on High, in the Heavens, but needed to be prepared on Earth. God’s vengeance, and that of the fathers and mothers, compelled to shed the precious blood of their children by the extreme arrogance of the Christians.[8]

.....The story of Isacco, son of David, sacristan (*parnas*) of the synagogue at Magonza, who committed suicide during the first Crusade killing his children and mother and setting fire to the place of prayer, seems illuminating in this regard.[10]

First of all, Isacco, seized by fervent hallucinations, put his mother to death, burning her alive in her house. He then dragged his children, “not yet of an age capable of discerning good from evil” into the synagogue. Here, on the pulpit, the *almemor*, before the Ark containing the rolls of the Law, with his own hands, he slaughtered them all, one by one, offering a sacrifice to God. “And as the blood of the unhappy children spurted from their mortal wounds, painting the door-posts of the Ark of the Law, the sacristan devoutly recited: ‘May this blood serve as an expiation for all my sins’”. Immediately afterwards, he set fire to the synagogue, running from one side of the hall to another, his

Toaff, Pgs 205 – 206, 287 - 288 (see https://tinyurl.com/38yw5udj)

By what authority do Jews find justification for ritual human sacrifice? For starters, the powerful orthodox Jewish organization, Chabad Lubavitch, does not consider non-Jews as man or human for that matter (See Bava Metzia 114b). According to a 19th century rabbi named Moses Abu-el-Afieh, the talmud considers only two kinds of blood pleasing to their god: blood from circumcision and blood from Easter (we'll be talking about Rabbi Moses Abu-el-Afieh much later on in this presentation).

The blood of Easter may be construed as that from an animal like a sheep or goat. But when you couple the Easter blood with Bava Metzia 114b, you can see how Jews view non-Jews as the animal to sacrifice for Easter, which is the first Sunday after Passover. In other words, gentiles are fair game for their sacrificial requirements for the Passover blood.

And thanks to good record keeping from early 20th century Germany, we have testimony from a talmudic scholar by the name of Dr. Erich Bischoff who confirmed this assertion. Dr. Bischoff revealed in court that "gentiles are to be sacrificed in the same way as animals" while testifying in the 1931 criminal trial of Julius Streicher and Karl Holz, both of whom were charged with "offending the Jewish Religious Society" in Germany (before Adolf Hitler came into power).

Sources:
Schramm, Pg 270 (see https://tinyurl.com/2yuajtz7).
Encyclopedia on Erich Bischoff (see https://archive.ph/nIiSb).
Chabad (see https://archive.ph/nn9SA).
Der Sturmer on Bischoff's testimony (see https://tinyurl.com/ypv

Chabad.ORG https://archive.ph/nn9SA

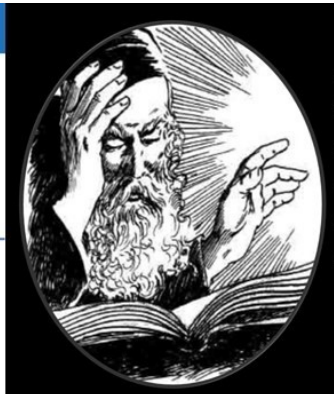
Talmud › Study Talmud › The Talmud › Bava Metzia › Chapter 9

Bava Metzia 114b

"And you, My sheep, the sheep of My pasture, are man" (Ezekiel 34:31), which teaches that **you,** i.e., the Jewish people, **are called "man," but gentiles are not called "man."**

"Further there is a law concerning the slaughter of foreigners, who are the same as beasts. This slaughter is to be carried out in a lawfully valid manner. The ones who do not follow the Jewish religious law have to be offered to God as a sacrifice...THIS LAW COMMANDS THE JEWS TO BUTCHER NON-JEWS. THIS IS TO BE DONE IN A "LAWFULLY VALID WAY" THIS MEANS THAT THE GENTILES ARE TO BE SACRIFICED IN THE SAME WAY AS ANIMALS. THEY ARE TO BE SACRIFICED TO THE JEWISH DEVIL-GOD. THEREFORE, WE ARE DEALING WITH A LAW THAT DOES NOT ONLY PERMIT THE PRACTICE OF RITUAL MURDER, BUT COMMANDS IT!"
- Dr. Erich Bischoff (citing Thikune Zohar, edition Berdiwetsch 88b), testifying at the October 30 – November 4, 1931 trial of Julius Streicher and Karl Holz for "offending the Jewish Religious Society"

Der Sturmer (see https://tinyurl.com/ypwzfe2a)



"The Talmud says that two kinds of blood are pleasing to Yahweh: the blood of Easter and that of circumcision. . .This is the secret of the Great Rabbis, who are knowledgeable about the ways and means of using the blood ..."
- Rabbi Moses Abu-el-Afieh
(his testimony at the 1840 trial over the ritual murder of Father Thomas at Damascus)

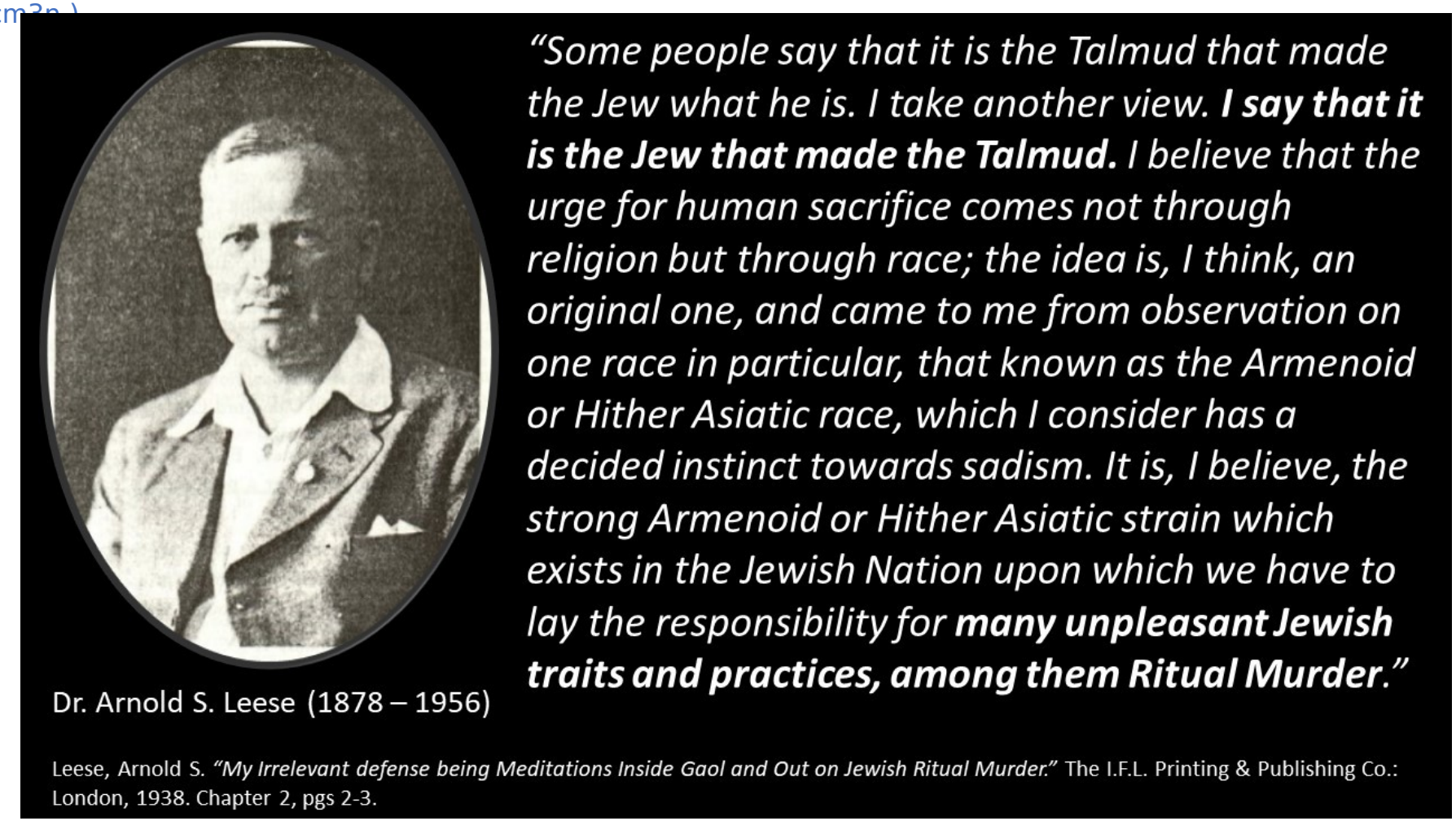
ENCYCLOPEDIA•COM https://archive.ph/nIiSb

BISCHOFF, ERICH* (c. 1867–1936), German biblical and talmudic scholar. Bischoff repeatedly served as expert on Judaism in court cases, furnishing memoranda on the *blood libel, the ethics of the Talmud and the Shulḥan Arukh, etc. He refused to be termed either anti-or philo-Semitic, but was criticized by Jewish writers and organizations for his views (cf. C. Bloch, *Blut und Eros im Judentum*, 1935). In

But Dr. Arnold Leese doesn't believe it is the Talmud that inspires Jews to ritually murder. Being a veterinarian, Dr. Leese goes deeper than theology and defers to biology. He attributes the Jews' thirst for blood to their mongloid dna and refers to them as the Armenoid or Hither Asiatic race. And he is quoted saying "some people say that it is the Talmud that made the Jew what he is....I say that it is the jew that made the Talmud."

Take it for what it is worth but hopefully by now you have a good foundational understanding of Jews and their values. Now, we are going to get to the real substance, the history of Jewish ritual murders.

Source:
Leese, Pgs 2 - 3 (see https://tinyurl.com/53vzcm3n)



(Intermission)

Since this is a very long presentation filled with a lot of information and content, you may want to skip portions of it in case it becomes TMI (too much information). Here's a table of content to help you navigate to the parts you are really interested in. I hope you are enjoying the presentation so far.

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Celebration of Purim	Slide 24	Jewish ritual murders in the 17th and 18th centuries	Slides 66 - 67
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The confirmation of jewish child sacrifices by talmudic scholars and rabbis	Slide 27	……..Esther Polymosi at Tisza-Eszlár in 1882	Slides 73 - 83
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Hugh of Lincoln in 1255	Slide 43	The aborted fetal cell and human tissue industry	Slides 162 - 165
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Jewish ritual murders in the 14th century	Slides 45 - 46	The Real Holocaust	Slide 170

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The first few centuries after Deity, there were not many documented ritual killings or human sacrifices. A lot of that has to do with Jews not being completely accepted in many societies. But once Jews achieved some level of legitimacy in a country, children somehow started to go missing around a certain time of the year. By the 4th century AD, the Church was the life of almost every community in Europe. Bishops and monks were very active in the affairs of society and were thankfully delegated the responsibility of the flow of information. They reported events to the Church and played the roles of journalists. And several of them started noticing things.

For example, Bishop Eusebius of Cæsarea reported to the Church around 300 A.D. that Christian children were being ritually murdered around purim celebration in every Jewish communities. And Bishop Eusebius would know because he was well versed in Hebrew and the Jewish way of life, which he learned from a Jewish teacher.

In writing Ecclesiastic History dated in 418 A.D., Socrates Scholasticus documented the murder of the Christian boy that took place in Inmestar, Syria. The Jews in Inmestar were known to act lewd and yell profanities to terrorized Christians. One Christian boy made the mistake of crossing their path and was seized by some drunken Jews, who then put him on a cross, mocked him, and scourged him to death out of hateful fury.

Antiochus Strategos the monk documented Jews celebrating the slaughter of many Christians in Jerusalem at the hands of the invading Sasanian Persian army in 614 A.D. And he wrote, “for they gave the Persians silv
him as they would like a sheep according to the laws of Moses.

Sources:
“Hidden Cult” (see https://tinyurl.com/3w3kpnr2).
On Bishop Eusebius, see:
https://archive.fo/bwrEn
https://archive.fo/wOGM3.

On Socrates Scholasticus, see:
https://tinyurl.com/4ve64tzx
https://archive.ph/xUnOZ/

On Antiochus Strategos, see:
https://archive.ph/VjyRt
https://archive.ph/GnOaj
https://tinyurl.com/52d4d8nn
https://tinyurl.com/362p9bn3

You may have not asked this question but it has to be brought up. How far are Jews willing to go to carry out their sadistic aspiration of inflicting excruciating and unbearable pain on live humans?

In perhaps the largest ritual killing ever recorded in history was the sacrifice of 90,000 prisoners, whom the Jews purchased from the Sasanian Persian King Chosroës II not too long after the siege of Jerusalem in 614. Citing two sources (Cluverus and Hosman) for the Latin annuls titled *Epitome Historiarum*, Dr. Hellmut Schramm documented this disturbing revelation. No expenditure is too large or burdensome for Jews when it comes to meeting their insatiable appetite for flesh and blood.

We're going to talk about the German historian, Dr. Hellmut Schramm, at the end of this presentation.

Source:
Schramm, Pg 22 (see https://tinyurl.com/2yuajt:

In the year **614** the Jews purchased from the Persian King Chosroës II, 90,000 prisoners for an insignificant sum after the conquest of Jerusalem, in order to then sacrifice them all in the cruelest way (Cluverus, *Epitome hist.*, p. 386; Hosman, p.92).

Schramm, Hellmut. "*Jewish Ritual-Murder a Historical Investigation*". 1st Edition. Theodor Fritsch Verlag: Berlin, 1943.
Translation by R. Belser published in 2001. Pg 22

Three Ritual murders were documented in the first century of the second millennium. A 3-year-old child’s body was completely drained of blood in Prague as it was recorded in 1066. In 1096, a boy named Estrati was sainted after his body was found and showed evidence of ritual murder in Prague. In 1115, the bodies of five children displayed evidence of torture and were found drained of blood in Magdeburg, Germany. Without much details, the Jews were investigated and ultimately executed. Unfortunately, the records for these incidents and many more were lost over time. But one can only imagine the number of ritual killings that were never reported or even noticed during the 11th century.

Source:
“Hidden Cult” (see https://tinyurl.com/3w3k

In 1144, the body of a 12-year-old boy named Williams was found in a wooded area outside of Norwich, England. He was asked to be an apprentice by a man claiming to be a cook for the arch deacon of Norwich. After being given a generous sum of money, the mother agreed and allowed her boy to accompany the so-called cook to start his apprenticeship. When William's aunt learned of his apprenticeship, she immediately became suspicious and had a girl follow William along with the so-called cook to a dwelling, and that was the last time the boy was seen alive. It turned out that dwelling belonged to a Jew named Eleazar, who was considered a community leader in Norwich. The Jews were so eager to carry out this ritual killing that their planning was executed with utter sloppiness, which led to numerous witnesses. But these witnesses were reluctant to come forward.

By divine intervention, William had a prominent uncle, who was a well-known educated monk by the name of Thomas of Monmouth. When learning about the multiple puncture wounds on Williams body that was drained of blood, Thomas immediately knew it was the Jews and petition the local diocese to recognize the Jewish role behind this heinous crime. Because of Thomas' immediate diligence, an awareness of these Jewish ritual murders began to spread like wild fire. Witnesses eventually came forward allowing Thomas to thoroughly document the cruel torture of the innocent boy.

The Catholic Church was so moved by the work of Thomas that it decided to canonize William so this heinous Jewish crime will not be forgotten. William became the second of many child victims of Jewish ritual murders to be sainted by the Church.

Source:
Toaff Pgs 166 - 168 (see https://tinyurl.com/38yw5udj).

On the eve of Passover, 1144, the mutilated body of William, a child of twelve years, was found in Thorpe's Wood, on the edge of Norwich, England. No witness came forward to cast light on the savage crime. The child's uncle, a cleric by the name of Godwin Sturt, publicly accused the Jews of the crime in a diocesan synod held a few weeks after the discovery of the body. The body of the victim of Thorpe Wood, where it had been initially buried, was taken to the cemetery of the monks shortly afterwards, near the cathedral, and became the source of miracles.

William was an apprentice tanner in Norwich and came from an adjacent village. Among the shop's clients were a few local Jews, who are thought to have chosen him as the victim of a ritual sacrifice to be performed during the days of the Christian Easter. On the Monday following Palm Sunday, 1144, during the reign of King Stephen, a man claiming to be the cook for the arch deacon of Norwich presented himself in the village of William, asking his mother Elviva for permission to take William with him to work as an apprentice. The woman's suspicions and hesitation were soon won over thanks to a considerable sum of money. The following day, little William was

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already traveling the streets of Norwich in the company of the self-proclaimed cook, directly to the dwelling of his aunt Leviva, Godwin Sturt's wife, who became informed of the apprenticeship undertaken by the child and his new patron. But the latter individual awakened numerous suspicions in the aunt, Leviva, who asked a young girl to follow them and determine their destination. The shadowing, as discreet as it was effective, took the child to the threshold of the dwelling of Eleazar, one of the heads of the community of Norwich, where the cook had little William enter the house with the necessary prudence and circumspection.

To throw off suspicion, the Jews decided to transport the body from the opposite side of the city to Thorpe's Wood, which extended to within a short distance from the last house. During the trip on horseback with the cumbersome sack, however, despite their efforts at caution, they crossed the path of a respected and wealthy merchant of the locality on his way to church, accompanied by a servant; the merchant had no difficulty realizing the significance of what was taking place before his eyes. He is said to have remembered, years later, on his death bed, and to have confessed to a priest, who then became one of the diligent and indefatigable Thomas's valued sources of information. Young William's body was finally hidden by the Jews among the bushes of Thorpe.

The scene now became the inevitable scene of miraculous happenings. Beams of celestial light illuminated the boy's resting place late at night, causing townspeople to discover the body, which was then buried where it was found . A few days afterwards, the cleric, Godwin Sturt, who, informed of the murder, requested, and was granted, permission to have the body exhumed. He then recognized his nephew William as the tragic victim. A short time afterwards, during a diocesan synod, Godwin got up to accuse the Jews of the crime. Thomas of Monmouth agreed with him and accused them of the horrible ritual of crucifixion of a Christian boy as the principal event of a Passover ceremony intended to mock the passion of Jesus Christ, a sort of crude

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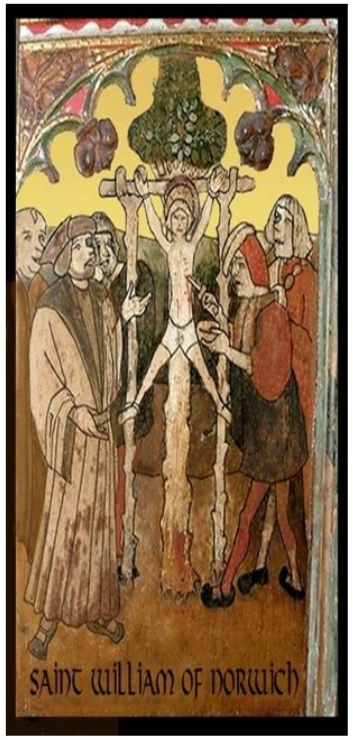
and bloody Passover counter-ritual.



Toeff, Ariel "BLOOD PASSOVER The Jews of Europe and Ritual Murder". Lucchese-Gianetti Editori: Italy, 2007. Translation provided by Gian Marco Lucchese and Pietro Gianetti in 2016. Pgs 166 – 168.

 […William of Norwich continued]

William’s dedicated uncle, Thomas of Monmouth received the grace of the Lord in his quest to inform the world of these Jewish ritual killings of Christian children. Two witnesses came forward and provided damning testimonies that would expose, for history’s sake, Jewish ritual murders. A Christian woman, who was a servant of the jew Eleazar, witnessed William being taken to a secluded room where he was crucified. And she noted that it was out of pure religious zeal of the Jews to perform this heinous torture “in contempt of the passion of our Lord.”

A jew came forward and revealed the secret Jews did not want the gentile society to know. He told Thomas that Jews perform ritual killings of Christian children every year after a council of Jewish leaders from every community meet and decide the location where the sacrifice was to take place, and in the year of 1144, they decided the ritual crucifixion was to be held in Norwich. This jew, Theobald of Cambridge, eventually converted to Catholicism as he was clearly overwhelmed with utter grief and shame for hiding this secret for so long. What’s interesting is that he also revealed the existence of international jewry, which was made possible by decrees allowing Jews back into European society and hold high positions that would only benefit the monarchs but to the detriment of the people.

Source:
Toaff, Pgs 166 - 168 (see https://tinyurl.com/38yw5ud
“Hidden Cult” (see https://tinyurl.com/3w3kpnr2).
“Blood Magic” (see https://tinyurl.com/25y8ank9).

Because of the work of Thomas of Monmouth, people were conscious of the Jews and their barbaric ritual practices. Since then, more Jewish ritual murders were documented with a good amount of details. As you could see, there were a total of eleven documented ritual murders in the 12th century. But again, these are only the ritual murders that were known to the public. IT is unknown how many other ritual murders of children took place behind closed doors in secret locations. But the fact is that many Europeans became alert of this problem. And they were not only aware of these ritual killings but they also understood the purpose behind it.

Sources:
Satan's Library (see https://archive.fo/DCOma).
Toaff, Pgs 169 - 173 (see https://tinyurl.com/38yw5
Leese, pgs 21 - 24 (see https://tinyurl.com/yc78zn6

1144 A.D. -- In Norwich, during Passover, 12-year-old William was tied by the local Jews, hanged from a cross, and bled dry through a wound on his side. The Jews bribed a local villager named Eilverdus, who saw the them discarding William's body in the nearby woods. Nevertheless, the crime was discovered and the ritual murder of William became well known throughout history. William was sainted as a martyr. (Acta sancta, III March, Vol., p. 590)

1147 A.D. -- The Jews of Würzburg killed a Christian child sometime between the feast of Purim and Passover. 21 jews were executed. (Toaff, p. 169)

1160 A.D. -- The body of a child named Harold was found in the river in Gloucester with the usual wounds of crucifixion. (Monumenta Germaniæ Historica, Vol. VI (Erfurt Annals), Script 520; Polychronicon, R. Higdon; Chronicles, R. Grafton, p. 46.; and Toaff, p. 171)

1171 A.D. -- The Jews in Blois, France killed a Christian child by crucifixion, drained the body of blood and then threw the corpse into the river. One of the Christian servants was quoted saying "Know ye that I stumbled upon a Jew, as he was about to dump the body of a little Christian into the waters of the river". 32 jews were burned at the stake. (Monumenta Germaniæ Historica, VI, 520; Magd Cent., 12, c. 14 and 13, c. 14; and Toaff, pp. 172 - 173)

1179 A.D. -- In Pontoise, on March 25th before Passover, the Jews crucified, tortured, butchered and bled dry a boy named Richard. Philip Augustus's chaplains and historians, Rigord and Guillaume l'Armoricain, attested this case. The body of the boy was taken to the Church of the Holy Innocents in Paris and he was canonised as St. Richard. Due to this, the Jews were expelled from France. (Rob. of Turn., Rig.u.Guillel. Amor.; the Bollandists (Acta, Vol. III, March, 591); Madg. Cent., 23, c. 14; Spec. Vinc, 129, c. 25; and Cosm. Munst., 23, c. 14.)

Satan's Library, *2000 Years of Jewish Ritual Murder*. (see https://archive.fo/DCOma)

1181 A.D. -- In London near the church of St. Edmund, the Jews murdered a child by the name of Roertus around the time of Easter. The child was buried in the church and its presence there was supposed to have cause 'miracles.' (Acta sanct, III March Vol., 591; Rohrbacher, from the Chronicle of Gervase of Canterbury.)

1181 A.D. -- In Saragossa, the Jews murdered a child named Dominico. (Blanca Hispania illustrata, tom. III, p. 657)

1191 A.D. – A Christian accused a jew in Braisne, France of robbery and murder. The jews bribed The Countess of Dreux, Agnes, to find the Christian guilty of the accusations and turn him over to them. They dragged the Christian through the town and crucified him. King Philip Augustus personally came to Braisne to burn to death the eighty jews responsible for the ritual murder of the said Christian. (rigordus, Hist. Gall.; Histoire des Ducs et Comtes de Champagne, IV, 1st part, p. 72, Paris, 1865 by A. de Jubainville; Spec. Vinc., 129, c. 25; Gaguin, L. 6, De Francis; and Magd. Cent., 12, c. 14, col. 1670.)

1195 A.D. -- A young Christian girl was ritually murdered in Spira and the jewish district was sacked by the angry public. The community's head rabbi was lynched with eight other jews. (Toaff, p. 173)

1197 A.D. – In the city of Neuss, a jew attacked a Christian girl and cut her throat in front of everyone. The public took vengeance upon the attacker and five other jews. (Toaff, p. 173)

1199 A.D. -- A girl's body was found in the upper Rhine waterways and Jews were immediately caught on a barge further upstream. All jews on board were thrown into the turbid waters and drowned to their deaths. (Toaff, p. 173)

Toaff, Pgs 169 - 173 (see https://tinyurl.com/38yw5udj)

Leese, pgs 21 - 24 (see https://tinyurl.com/yc78zn6v)

When Jews were able to carry out these ritual murders of children in isolated locations with ample time, they would do so in the most blasphemous manner out of pure hatred for the Lord Jesus Christ. They would nail a gentile Christian child to a cross while torturing the child and performing the most heinous acts. Such heinous acts include whipping the child, laughing at the child, spitting on the child, and mocking the child's cries as if the child was Christ being crucified.

A boy from the French city of Blois was crucified in 1179. In 1179, a boy from the French town of Pontoise was placed on a cross and bled to death after being repeatedly stabbed by Jews. In 1192, Jews in the French village of Braine placed a crown of thorns on a boy, dragged him through the streets with his hands tied behind his back, whipped him and then crucified him. In the English town of Northhampton, Jews placed a child on the cross as they tortured him in 1279. In 1305, Jews in Prague nailed a naked peasant servant boy on a cross and viciously whipped the lad until he bled to death. Another child was crucified in 1347 in the Italian city of Messina. In 1490, a boy in Guardia, Spain was stabbed and whipped before being nailed to a cross. In 1547, the son of a tailor was kidnapped in Rawa, Poland and nailed to a cross before being tortured to death.

But being crucified wasn't just limited to boys. In 1468, a girl in the Spanish city of Sepulveda was nailed to a cross by a rabbi named Salomon Pecho before being stabbed all over. All these ritual killings by nailing children to a cross occurred around the time of Easter. It was done to not only imitate the mocking and torture of Christ Jesus at his crucifixion but also to ce

Source:
Schramm, PgS 23 - 44 (https://tinyurl.com/2yuajtz7).

According to the *Monumenta Historica Germaniae* [*Historical Records of Germany*] (*Scriptores*, vol. VI and also *Acta sanct. März III*, 591) during the **Easter feast** of 1171 a boy from **Blois** was crucified and thrown into the Loire in a sack. Count Theobald of **Chartres** had the leaders burned. Those who converted to Christianity were pardoned.

In France, furthermore, in the cellar of the castle of **Pontoise** (14) on the 25th of **March** of the year **1179**, a boy was scourged by Jews and stretched on a cross to be bled to death under the mocking shouts from a raging mob of Jews. The child has entered the roll of martyrs as "Holy Richard of Paris" and is highly revered by the people (Boll., *März III*, 591) .

D'Arbois de Jubainville reports in his *Geschichte der Herzöge und Grafen der Champagne* [*History of the Dukes and Counts of Champagne*] (Paris, 1865, Part I, page 72) under the date of April 15 of the year **1192**, the following facts: The Jews of **Braisne** had crowned a Christian with thorns, led him through the streets with hands bound behind his back, whipped and crucified him; this happened under the eyes of the Countess **Agnes von Dreux** who had been bribed by the Jews.

On the 14th of September (at the time of the Jewish "festival of Atonement") of the year **1279**, the Jews at **Northhampton** likewise put a child to death on the cross. This beastly crime was also discovered and punished. On the 2nd of April of the same year a crime of entirely the same kind occurred in London; here the murderers were tied to horse tails and dragged to death through the streets of London and their bodies hung on the gibbet (Henri **Desportes**, *Le mystère du sang*, p. 67).

Two years later, in **1305**, Prague Jews again at **Easter** nailed a youth, who had been forced through poverty to become their servant, naked upon a cross and flogged him so long that he bled to death. The aroused people did not wait for the return of the King, **Wenceles II**, but fell upon the Jewish Quarter and "applied a radical remedy, in that they slew the entire Jewish population of Prague" (G.v.Ónody, p. 81, as well as Tentzel, *Monatl. Unterr.*, 1693, p. 556).

On **Good Friday** of the year **1347** the Jews of **Messina** crucified a child (H. Desp.: *Le myst. du sang*, p. 73).

Around **Easter time** of the year **1468** the Jews in the small Spanish city of **Sepulveda**, at the behest of their Rabbi (30) Salomon Pecho, nailed a young girl to a cross and pierced her all over.

In **1490** in **Guardia** near Toledo, a small child was nailed to the cross by Jews, after he had been stabbed and scourged. The child was canonized. In **1886** the history of his sufferings was published (*Il. Desp.*, p. 79).

In **1547** at **Rawa** in Poland two Jews stole the son of a tailor and nailed him to a cross; the murderers were convicted and burned, their racial comrades expelled (*Acta sanct.*, II, **April**, p. 839).

Schramm, Pgs 23 - 44 (https://tinyurl.com/2yuajtz7)

And in the 13th century, the number of Jewish ritual murders that were documented more than quadrupled.

Sources:
Satan's Library (see https://archive.fo/DCOma).
Schramm, (see https://tinyurl.com/2yuajtz7).
"Hidden Cult" (see https://tinyurl.com/3w3kpnr2).

In 1220, jews in Weißenburg in Alsace (between France and Germany), ritually murdered a boy by the name of Heinrich by means of piercings and incisions resulting in the complete drainage of blood from the body. 140 jews were sentenced to death. Heinrich was sainted by the Church. *Schramm, Pg 24 (citing Meichelbeck, Geschichte von Freising, II, 94) and Satan's Library, see https://archive.fo/DCOma (citing Murer, Helvetia sancta).*
In 1225, jews in Munich drained the blood of a child who was kidnapped by a woman. The woman was incentivized by jews' offer of generous compensation for handing over a kidnapped child. She was caught and ultimately turned over the jews to the authorities. *Satan's Library (citing Meichelbeck, Hist. Bavariae II. 94)*
In 1232, jews in Winchester, England crucified a boy. *Leese, Pg 21 (citing Hyamson's History of the Jews in England; Annals of Winchester; and Close Roll 16, Henry III, membrane 8, 26.6.1232)*
In 1235 in Lauda and the neighboring Tauberbischofsheim (Baden) in Germany, a series of ritual murders took place. 80 jews were burned alive. *Schramm, Pg 24 (citing Aronius, "Regesten z. Gesch. d. Juden in fränk. u. deutsch. Reich" [Collection of Documents for the History of the Jews in the French and in the German Kingdom], page 206).*
In 1235, jews in Erfurt, Germany ritually murdered a child. *Schramm, Pg 25 and Satan's Library; both (citing Henri Desportes, Le mystere du sang, 66)*
In 1235, jews in Norwich, England kidnapped a Christian boy and fed him for a year to fatten him for their Passover ritual slaughter. The boy was found after a betrayal of one of the jews. The jews responsible for the kidnapping and imprisonment of the child were only ordered to pay a fine of 20,000 marks by King Henry III. *Schramm, Pg 25 and Leese, Pg 21 (citing Huillard Breolles Grande Chronique, III, 86. Also Close Roll, 19 Henry III, m. 23.*
In 1235-1236 in Fulda, 32 jews were slain by an angry mob after they bribed Frederick II to overlook the killing of five boys, whose bodies was drained of blood. *Schramm, Pg 24 (citing Aronius, "Si mortui sunt, ite, sepelite eos, quia ad aliud non valent", page 208) and Satan's Library (citing Trithemius; Chronicle of Albert of Strassburg).*
In 1235-1236, the jews in Norwich kidnapped and murdered another child shortly after receiving leniency from Henry III. However, this time they were condemn to death. *Schramm, Pg 25.*
In 1239 there were public uprisings at Norwich and London after jews secretly committed a series of ritual murders. *Schramm, Pg 25 and Satan's Library (citing Matthew v. Paris, Grande Chron).*
In 1240, jews in Norwich kidnapped a boy, circumcised him, and imprisoned him until he was found by his father after a group of men conducted a long search in the jewish quarters. Bishop William of Rale prosecuted the jews, who were eventually executed by hanging. *Schramm, Pg 25 and Satan's Library (citing Matthew v. Paris, op. cit. V. 39).*
In 1243, jews in Kissing, Bavaria in Germany admitted to using the blood of Christians for occult rights during the jewish holiday of passover at a trial for a ritual murder. *Hidden cult (see https://www.bitchute.com/video/DyUtcyd2bzg6/)*
In 1244 in London, a boy's body was found in a cemetery. The corpse had cuts in hebrew characters indicating that he was sold to the jews. Many prominent jews left London and were no where to be found. *Schramm, Pg 25 and Satan's Library.*
In 1247 at Valréas in Southeastern France, jews were accused of ritually murdering a 12-year-old girl during Easter week. Under the bribe of jews, Pope Innocent IV acquitted the jews for the murder of the girl and issued a directive granting legitimized status to jews. *Schramm, Pg 24 (citing Aronius, "Si mortui sunt, ite, sepelite eos, quia ad aliud non valent", page 242).*
In 1250, a jew by the name of Moses Albay-Huzet in Zaragoza, Spain delivered 7-year-old Dominico del Val to be crucified after being incentivized by a jewish decree forgiving all taxes and debt if one was to deliver a child for sacrifice. The boy was canonised as St. Dominiculus. *Satan's Library (citing Johan. a Lent, Schedias, hist. de pseudomes, judæorum, p. 33) and Leese, Pg 17.*
In 1255, jews in Lincoln, England kidnapped an 8-year-old boy named Hugh and tortured him for 26 days. The boy was nailed to a cross and bled to death. Hugh's mutilated corpse was thrown in a well and eventually discovered. The jews who were involved were executed and 91 other jews were imprisoned. *Schramm, Pg 25 (citing Schudt IV, Chapter 11, p. 140) and Satan's Library (citing Acta santa 6 July 494).*
In 1257, jews in London ritually murdered a child for their annual sacrifice. *Satan's Library (citing Cluvirius, epitome historiarum, p. 541. col I)*

In 1260, jews in Weißenburg, Germany ritually murdered a child. *Satan's Library (citing Annal. Colmariens).*
In 1261, jews in Pforzheim, Germany kidnapped a 7-year-old girl and broke every joint in her body, which was completely drained of blood that was caught in a folded cloth. Her body was found in a stream of water. The jews responsible for this crime were crushed under a wheel and then were hung. *Schramm, Pg 26 (citing Sachs: Geschichte der Markgrafschaft Baden-Carlsruhe [History of the Margravate of Baden-Carlsruhe], II, 1767, p. 15) and Satan's Library (citing Thomas, Cantipratanus, de ratione Vitæ.)*
In 1270, a jew in Saint-Dié-des-Vosges in Northeastern France was executed for draining the blood of his Christian servant girl after he rendered her unconscious. *Schramm, Pg 26.*
In 1276, jews in London crucified a boy. *Leese, Pg 14 (citing The Close Roll of the Realm, 4, Edward I, membrane 14, 3.3.1276.)*
In 1279, two ritual killings occurred, one in London and the other in North Hampton. Both the children were placed on a cross and suffered horrible deaths. The jews were dragged to their deaths by a horse and later hung. *Leese, Pg 14 (citing Reiley, Memorials of London, p. 15); Schramm, Pg 26; and Satan's Library; all three (citing Henri Desportes, Le mystère du sang, p. 67 and Florent de*
In 1282, jews in Munich purchased a boy and then drained his blood by stabbing him all over his body. *Satan's Library (citing Rader., Bavar. Sancta I. Bd. p. 315)*
In 1283, jews in Mainz, Germany ritually murdered a boy who was kidnapped and sold by his nurse. *Schramm, Pg 26-27 and Satan's Library (citing Baroerus ad annum No. 61. Annalen von Colmar).*
In 1285 in Munich, a mob developed and held up to 180 jews in a synagogue, which was then burnt to the ground for the ritual murder of a little boy. Two years later, jews committed another ritual murder of a boy, Heinrich, whose body was completely drained of blood and all his veins were cut opened. *Schramm, Pg 27; Toeff, Pg 176; and Satan's Library (citing Murer, Helvetia sancta).*
In 1287, every jew in England was arrested and imprison because ritual killings continued to occur. *Schramm, Pg 26 (citing The Letter of Instruction, VI, 4, p. 167)* **.**
In 1286-1287, jews in Oberwesel, Germany bribed their way out of punishment for the ritual murder of a poor 14-year-old Werner, who worked as a day laborer. Although being warned of the jews by his landlady as Good Friday was approaching, the hard-working lad took the employment to shovel out dirt for the local jews. His body was drained of blood and all his veins were cut opened. After receiving a generous sum of money, the judge released the indicted jews. *Schramm, Pg 27 and Satan's Library (citing Act. sct. II. Bd. b. Apr. p. 697 bis 740.)*
In 1287-1288, the jews of Bern, Switzerland were executed for kidnapping and ritually murdering a boy named Rudolf, who was made a Saint by the Church. *Schramm, Pg 27 and Satan's Library; both (citing H. Murer, Helvetia sancta, p. 299; Bollandists, Acta, Vol. II, April; Karl Howald, Die Brunnen zu Bern, 1848, p. 250; Cosm. Aims., 13, p. 482.)*
In 1288, 13 jews at Troyes were burned at the stake on the order of Philipp IV of France for a ritual murder. *Schramm, Pg 27 (citing Caro II, 80)*
In 1290, a jew named Isaac de Pulet in Oxford, England was arrested for the ritual murder of a Christian child. As a result, jews were expelled from England. Eventually, they returned in 1657 under a decree by Lord Cromwell. There were no ritual killings during those 350 years due to the absence of jews. *Hidden cult (see https://www.bitchute.com/video/DyUtcyd2bzg6/) and Leese, pg 15 (citing The Patent Roll 18 Edward I, mem. 21, 21st June, 1290).*
In 1292, a 9-year-old child was ritually murdered in Colmar, Germany. Another ritual murder occurred in Konstanz, Germany. *Schramm, Pg 28 and Satan's Library (citing Ann. Colm., II, 30)*
In 1293, jews in Krem, Austria ritually killed a child. Two jews were executed for the crime. The others were able to bribe their way out of any punishment. *Satan's Library (citing Monum. XI, 658)*
In 1294, another jewish ritual murder occurred in Bern, Switzerland. *Schramm, Pg 28 and Satan's Library (citing Ann Colm., II, 32; Henri Desportes, Le mystere du sang, p. 70)*

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One of the most notable Jewish ritual killing was that of an 8-year-old boy by the name of Hugh in Lincoln, England in 1255. The boy was kidnapped and then taken to the home of a jew named Copinus. The child was tortured for 26 straight days. Jews from every city in England were invited to his crucifixion as they celebrated while one jew role played being Pilate condemning Hugh to be nailed to the cross. The innocent child eventually bled to death and was completely disemboweled. 91 Jews were arrested and 18 were executed. The property of almost every jew in England was confiscated and given to the treasury. One of the confessing Jews gave a very chilling admission stating that majority of these ritual killings up to the 13th century were not reported since Jews have been very successful in carry out these rituals secretly in undisclosed locations.

In 1290, there was another ritual killing which led to the expulsion of the Jews from England. Many of those Jews fled to Germany and other cities throughout Europe. Unfortunately, Jews will eventually come back to England in 1657 under the decree of Lord Cromwell.

Sources:
Schramm, Pgs 25 - 26 (see https://tinyurl.com/2vuaitz7)
Leese, Pg 13 (see https://tinyurl.com/53vzcm
“Hidden Cult” (see https://tinyurl.com/3w3kp

Also in the 13th century, Jews started using their consolidated wealth to escape severe punishment by bribing those in high places of power. Such persons who were in the pockets of these Jews include King Henry III, Frederick II, Pope Innocent IV, and Emperor Rudolf I von Habsburg. Recall from the Book of Esther that Jews corrupt the highest officials and then work their way down (see slide 23). It's in the 13th century when Jews started repeatedly using this playbook. And as time goes on, Jews will start getting away with these ritual murders.

Sources:
Schramm, Pgs 24 - 27 (see https://tinyurl.com/2yuajtz7).

In 1235, **King Henry III** of England punished the jews with a fine of 20,000 marks for the kidnapping and imprisonment of a Christian child in Norwich after a guilt-riddled jew thwarted the crucifixion of the boy. Jews subsequently went on to ritually murder 4 children in the following five years.

Schramm, *Jewish Ritual-Murder a Historical Investigation*. Pg 24

After the ritual murder of a 14-year-old boy named Werner in Oberwesel, Germany in 1287, the local judge released the jews after receiving a generous bribe. To throw even more shade at the people, **Emperor Rudolf I von Habsburg** ordered the Archbishop of Mainz to give a sermon about all the injustice Christians had done to the jews in the form of blood libel and declare that the ashes of Werner should have been burnt and scattered to the winds.

Schramm, *Jewish Ritual-Murder a Historical Investigation* Pg 27 citing Chronik von Kolmar, II, Pabst, Berlin, 1867, p. 158

In 1247, **Pope Innocent IV** acquitted jews of the charge of the ritual murder of a 12-year-old girl in the southeastern French city of Valréas, and issued a directive to every church to legitimize the status of jews in their respective locations.

Schramm, *Jewish Ritual-Murder a Historical Investigation*. Pg 24

In 1235, the bodies of five boys were completely drained of blood in Fulda, Germany. After receiving a generous gift, **Frederick II** refused to punish the jews and stated "If they are dead, so go and bury them, since they are of no used for anything else" when the bodies were presented to him. When the citizens of Fulda took it upon themselves to execute 32 jews, Frederick II issued an order forbidding further ritual murder accusations against jews and acquitted the remaining jews who escaped public justice.

Schramm, *Jewish Ritual-Murder a Historical Investigation*. Pg 24 (https://tinyurl.com/2yuajtz7).

Frederick II

In the 14th century, it became well known that Jews sacrificed Christian children around Passover and Purim festivals, which coincides with Easter. Unfortunately, this created a black market for kidnapped children and an opportunity to make money for highly impoverished peasants. Even desperate nurses and nannies betrayed the trust of parents by robbing children for their own monetary gain. And Jews were willing to pay good sums as to avoid the high risk of luring children for their sacrificial purposes since much of the public was highly suspicious of their presence.

Source:
Toaff, Pg 176 (see https://tinyurl.com/38yw5udj).

times, they still involved crucifixions, as in the Northampton cases of 1279 (*apud Northamptonam die Crucis adorate puer quidam a Judaeis crucifixus est*) and Prague in 1305, and perhaps that of Chinon, in Thuringia, in 1317. The sellers of Christian children to Jews to enable them to carry out their horrendous sacrifices were generally beggars, both men and women, who had few scruples when it came to earning a few coins; or unscrupulous nannies and wet nurses or unnatural parents. When the market supply was insufficient, the Jews were constrained to take direct action to abduct children for crucifixion, running not inconsiderable risks in such cases. Inquiries and trials generally concluded with the confession and the pitiless condemnation of the defendants, who were at all times considered *a priori* to be guilty. Justice was often administered in a summary manner, in which case massacres and burnings at the stake were inflicted upon the entire Jewish community, such as Munich in 1285, where two hundred Jews were burnt alive in the synagogue, accused by a stinking old woman of bribing her to abduct a boy for them. Another supposed ritual murder was recorded in that same Bavarian city in 1345.[39]

Toaff, Pg 176 (see https://tinyurl.com/38yw5udj)

(46/170)

Noticed that there wasn't a single ritual murder in England during the 14th century. However, Jews were relentless in carrying out ritual murders in Germany, France, and Italy throughout the 14th century. But France joins England at the end of the century in expelling the Jews after a series of ritual murders. At the turn of the century, Jews are more concentrated in Germany, Spain, Italy, Switzerland, and Poland. And you'll be seeing these countries mentioned for documented Jewish ritual killings in the 15th century.

Sources:
Leese (see https://tinyurl.com/53vzcm3n).
Toaff (see https://tinyurl.com/38yw5udj).
Schramm (see https://tinyurl.com/2yuajtz7).
Satan's Library (see https://archive.fo/DCOma).
"Hidden Cult" (see https://tinyurl.com/3

According to the decree of 15 July **1394** the Jews under the government of Charles VI were expelled from France because of **repeated** ritual-murders of children (26) and other intrigues injurious to the community; in the actual Kingdom of France, there was no longer one single Jew for a span of a century; only in the enclave of **Avignon** belonging to the Pope did a Jewish community maintain itself.(12)

Schramm, Pg 30 (citing See Joh. v. Leers in Weltkampf, [World Struggle]).

In 1302, a ritual murder occurred in Renchen, Germany. *Schramm, Pg 28 and Satan's Library (citing Ann. Colm. II, 32).*
In 1303, jews in Weißensee, Thuringia of Germany were executed after they kidnapped a boy named Conrad, the son of a soldier, and drained his blood after cutting open his veins on Easter. Conrad was sainted by the Church. *Schramm, Pg 28; Toeff, Pg 178 (citing Cfr. "Monumenta Germaniae Historica. Scriptores", XXV, Hannover, 1896, p. 717; XLII, Hannover, 1921, p. 29); and Satan's Library, see https://archive.fo/DCOma.*
In 1303, jews in Prague dragged a Christian man into a concealed area, hung him on a tree after stripping him naked, continually spat on him, and struck him multiple times. *Schramm, Pg 29.*
In 1305, jews in Prague ritually murdered a child who was sold to them by a child kidnapper. The child was nailed to a cross naked and was flogged to death. The local people immediately took action and massacred the entire jewish population in Prague. *Toeff, Pg 176; Schramm, Pg 29 (citing G.v.Ónody, p. 81, as well as Tentzel, Monatl. Unterr., 1693, p. 556); and Satan's Library (citing Tentzel).*
In 1317, jews in Chinon, Thuringia of Germany ritually murdered a child who was sold to them by a child kidnapper. Two of the murderers were executed by hanging. *Toeff, Pg 176 and Schramm, Pg 29 (citing Caro, p. 104)*
In 1320, jews in Puy-de-Dôme, France ritually murdered a choir boy from a church. *Satan's Library.*
In 1321, jews in Annecy, France ritually murdered a young priest and subsequently expelled from France by decree of Phillip V. *Schramm, Pg 29; and Satan's Library (citing Denis de Saint-Mart).*
By 1329, a series of ritual murders were reported in the Duchy of Savoy, Rumilly, and Geneva by jews who purchased their victims from a Christian kidnapper. The kidnapper had an arrangement with the jews who purchased children whom he kidnapped. *Schramm, Pg 29 - 30 (citing H.L. Strack: Das Blut in Glauben und Aberglauben der Menschheit [Blood in the Religion and the Superstition of Humanity], Munich 1900, p. 144); and Toaff, Pg 220 (citing Strack, The Jew and Human Sacrifice, cit., pp. 190; J. Trachtenberg, The Devil and the Jews, Philadelphia (Pa.), 1961, pp. 130 ss; M. Rubin, Gentile Tales. The Narrative Assault on Late Medieval Jews, New Haven (Conn.), 1999, p. 108; M. Esposito, Un procès contre les Juifs de la Savoie en 1329, in "Revue Historique", XXXIV (1938), pp. 785-801).*

In 1332, jews Ueberlingen in Baden threw the corpse of a child into a well after draining all his blood by cutting open all the veins. The jews responsible were executed by the local judge and burned at the stake without the approval of the Emperor. *Schramm, Pg 31 and Satan's Library; both (citing Chronik des Joh. Vitoduran); Toeff, Pg 176 (citing Johannes Vitodurani Chronicon, by G. von Wyss, Zurich, 1856, pp. 106-108); and Hidden Cult (see https://tinyurl.com/585fxjvc).*
In 1338, jews in Munich ritually killed a noble from Franconia. *Satan's Library (citing Henri Desport).*
In 1345, jews in Bavaria ritually murdered a child who was sold to them by a child kidnapper. *Toeff, Pg 176 (citing Cfr. Strack, The Jew and Human Sacrifice, cit., pp. 169-191; and Roth, Medieval Jewish Civilization, cit., pp. 568-569)*
In 1346, jews in Munich, Germany were spared from public outrage after bribing Emperor Ludwig IV. Ludwive IV brushed off the pleas for justice from the parents of the little boy named Heinrich and forbade angry residents from holding a vigil at the place where the body was found. The boy was stabbed more than 60 times and was sainted by the Church. *Schramm, Pg 30 (citing Hosmann, p. 109); Satan's Library (citing Rad. Bav. sct. II p. 333); and Hidden Cult (see https://tinyurl.com/585fxjvc).*
In 1346, jews in Cologne, Germany, jews kidnapped a boy named Hänschen who was on his way to school and cut him into pieces with a knife at a secret location. *Schramm, Pg 30 (citing Acta sanct., März III, 502).*
In 1347, jews in Messina, Sicily crucified a child on Good Friday. *Satan's Library (citing Henri Desport).*
In 1349, jews in Zurich, Germany kidnapped a 4-year-old son of a shoemaker and cut up his body while collecting his blood. The boy's body was thrown into a creek and discovered in a muddy area. *Schramm, Pg 30 (citing H. Murer, Helvetia sancta, p. 312).*
In 1350, jews in in Cologne stabbed to death a student of the Monastic School of Saint Sigbert. *Satan's Library (citing Acta sancta., aus den Kirchenakten v. Koln.).*
In 1380, jews in Hagenback in Swabia were burnt alive after getting caught ritually murdering a child whom they kidnapped. *Schramm, Pg 30 and Satan's Library; both (citing M. Crusius, Jahrbücher von Schwaben Teil III, Buch 5 [Yearbooks of Swabia, Part III, Book 5]).*
In 1394, a series of ritual murders of children resulted in the expulsion of jews from France. Jews were not allowed back in until a century later. *Schramm, Pg 30 (citing See Joh. v. Leers in Weltkampf, [World Struggle]).*

By the beginning of the 15th century, most of Europe was well aware of the Jews and their brutal reputation. Yet, countries such as Germany, Spain, and Italy didn't ban Jews and experienced a higher number of Jewish ritual murders. Notice that there wasn't a single documented ritual killing in either France or England, the only two countries that prohibited the presence of Jews. But for those countries that permitted Jews, the knowledge of their ritual practices created an instinct of suspicion of Jews whenever a child went missing. Such instincts helped with information gathering in apprehending the Jews in these documented cases. Jews will end up being expelled from Austria and Spain at the end of the century. Three important cases in the 15th century are worth looking at in further details: Ursula Pöck, Anderl von Rinn, and Simon of Trent.

Sources:
Leese (see https://tinyurl.com/53vzcm3n).
Toaff (see https://tinyurl.com/38yw5udj).
Schramm (see https://tinyurl.com/2yuajtz7).
Satan's Library (see https://archive.fo/DCOma).

In 1401, jews in Diesenhof in Württemberg drained the blood of 4-year-old Konrad Lory. The boy's blood was sold by a jew named Johann Zahn to a jewish leader by the name of Michael Vitelmann for three florins. The jews who carried out the slaughter were burned at the stake and Vitelmann was crushed to death by a wheel. Seven years later, jews were expelled from Switzerland.
Schramm, pg 31 and Satan's Library; both (citing Acta sanct., 2nd Volume of April, p. 838).

In 1407, jews in Crakow, Poland ritually murdered a Christian around Easter.
Schramm, pg 31 (citing Acta sanctorum [Deeds of the Saints] II, April, p. 838 and H. Desportes, p. 74).

In 1413, jews in Thuringia, Germany ritually murdered a Christian around the time of Easter. The jews were driven out from Thuringia as a result.
Schramm, pg 31 (citing Acta sanctorum [Deeds of the Saints] II, April, p. 838 and H. Desportes, p. 74) and Satan's Library citing (Boll. II, April 838. Baronius 31)

In 1420, jews ritually murdered a Christian in Tongern in the area of Limburg, Belgium around the time of Easter.
Schramm, pg 31 (citing Acta sanctorum [Deeds of the Saints] II, April, p. 838 and H. Desportes, p. 74).

In 1420, Archduke Albrecht of Austria had 300 jews burnt alive for the ritual murder of three children in Vienna.
Schramm, pg 31 (citing Judenbüchlein of Johann Eck of the year 1541).

In 1420, jews in Venice, Italy were executed for the ritual murder of a child, according to local records.
HIDDEN CULT (see https://tinyurl.com/585fxjvc)

In 1429, jews in Ravensburg, Germany tortured and sexually violated a Swiss student by the name of Ludwig van Bruck around the time between Easter and Whit Sunday.
Schramm, pg 31 and Satan's Library; both (citing Acta sanct., 3rd Volume of April, p. 978/980).

In 1430, three jewish ritual murders were secretly done; one in Endingen, Germany and the other two in Ravensburg, Germany. One of the jews involved in the 1475 murder of Simon in Trent had knowledge of the details surrounding these ritual murders and revealed it.
Schramm, Pg 36.

In 1440, a jewish doctor named Simon of Ancona beheaded a 4-year-old child, who was purchased from a gentile kidnapper. The murder of the child was discovered when a dog jumped out of a window onto the street with the child's head.
Satan's Library (citing Alphonsus Spina, de bello Judæorum lib. III. confid. 7)

In 1440, a community of jews in Landshut, Germany ritually murdered a child to collect blood for ritual purposes. More than 35 years later, the authorities arrested and executed 45 jews in Landshut and the nearby regions after a jew confessed to witnessing the Landshut ritual murder as a child. The said jew who confessed converted to Christianity.
Toaff, Pgs 120 - 121.

christian woman by the name of Margareta Praitschedlin kidnapped the child and delivered her to the jews in exchange for a lavish amount of money. The Jew named Samuel was crushed under a wheel for being the very hand that tortured the little girl. Margareta Praitschedlin and two other jewesses were burned together at the stake. 50 years after the martyrdom of Ursula Pöck, Emperor Maximilian I expelled the jews from Tyrol after constant pleading by the people.
Schramm, Pg 31 (citing George Tinkhauser in Number 10 of the Katholischen Blätter aus Tirol [Catholic Paper of the Tyrol] and Jacob Schmid in Ehrenglanze der gefürsteten Grafschaft Tirol [Honorable Glory of the Princely County of the Tyrol], Vol II, p. 141, new edition of Innsbruck 1843).

In 1452, jews in Savona, Italy drained all the blood from the body of a two-year-old boy after continuously piercing him with a sharp graving tool in the belly and heart while he was in a cross-like position on a table being held by three jews (one holding out his right hand, the other holding out the left, and the third pulling his hair). The boy's blood, mingled with berries, apples, and other fruits was eaten. The son of one of the jews, Emanuel, witnessed this ritual murder and testified against his father, the doctor Solomon of Genoa. Emanuel eventually got baptized in 1456.
Schramm, Pg 32; Satan's Library; both (citing A. Spina, de bello Judaeorum Vol III, p. 7 [Concerning the War of the Jews] and Judenbüchlain of Dr. Jos. Eck aka Dr. Jos. Deckert, Vienna 1893); and Jewish Confessions of Ritual Murder (citing Ains Judenbuchlein Verlegung by Dr. Johann Maier von Eck of Ingolstadt, 1541.)

In 1453, jews in Breslau (an old German city now in Poland) lured a boy into their dwelling and fatten him up for a period of time until placing him in a barrel filled with nails, and then rolling the barrel back and forth until all his blood was collected.
Schramm, Pg 32 and Satan's Library; both (citing Henri Desportes, Le mystere du sang, 75).

In 1454, two jews in Castile, Spain tore out a boy's heart and burnt it, and then threw the ashes into a glass of wine which they shared with other jewish ritual cultists. The jews were able to delay the trial but were ultimately banished from Spain.
Satan's Library (citing Alphonsus Spina, de bello Judæorum).

In 1460, a jew named Samuele purchased a little boy from a beggar woman in a small town called Spira near Bergamo in Italy. The said boy was sold to another jew named Lazzaro who along with members of his community sacrificed the child.
Toaff, Pg 118.

In 1461, a jewish ritual murder was secretly done in Pfullendorf, Germany. One of the jews involved in the 1475 murder of Simon in Trent confessed to this killing.
Schramm, Pg 36.

In 1462, ten jewish merchants got away with the ritual murder of a 3-year-old boy in Rinn near Innsbruck, Austria. The boy named Andreas Oxner also famously known as Anderl von Rinn was entrusted to his uncle while the widowed mother was out working as a harvester for hire. The uncle handed over the child to the jews in exchange for a hat filled with gold while the unknowing mother was away laboring at a farm. Anderl's body completely drained of blood was found hung upside down from a tree with his arms spread out to represent a cross with his veins cut opened. Anderl von Rinn was martyred as a Saint by the Church.
Schramm, Pg 33 (citing Dr. Jos. Deckert: Vier Tiroler Kinder, etc.; Acta sanct., Vol. II, July, p. 462; Beschreibung der Marter des heiligen Andreas von Rinn of Ignatius Zach, Augsburg, 1724 [Description of the Torture of Saint Andreas of Rinn]; and Judenbüchlain of Dr. Jos. Eck aka Dr. Jos. Deckert, Vienna 1893); Leese, Pg 18.

In 1462, three jewish brothers and their wives in Endingen, Germany gave shelter to a couple traveling with their two children. Eight years later, the remains of the couple and their two decapitated children were found during excavation near a church. The authorities arrested the brothers. The older brother confessed and implicated other jews. One of the jews confessed to kidnapping other Christian children and sold them to rich jews, who ultimately sacrificed the kidnapped children. All the brothers and other jews were executed. A jew named Leone da Pforzheim, who purchased the blood of the two children, was also executed. Frederick III, at the request of the jews, condemn the arrest and execution of the jews in Endingen.
Toaff, Pgs 117 - 119.

In 1465, a jew named Samuele (same one from 1460) kidnapped a 5-year-old shepherd boy from a small village. The child was taken to Nuremberg, where he was sold the child to a wealthy jew named Mosè of Freyberg. Mosè then ritually murdered the shepherd boy.
Toaff, Pg 118.

In 1467, a rabbi in Regensburg, Germany purchased a Christian child from a beggar and invited at least 25 other jews to the ritual butchering of the poor child at a small synagogue. One of those jews was Israel Wolfgang, who confessed to his participation in the 1475 murder of Simon in Trent and provided detailed information such as the precise location, the names of every participating jew, and the manner in which the child was slaughtered. 9 years later after the murder of the child, 22 jews were arrested and the child's skeleton was found inside the rabbi's house. Frederick III demanded the jewish community pay him 10,000 Florins for his intervention to release the jews. The jews were released in 1480.
Toaff, Pgs 121 - 122.

In 1468, jews were brought to Segovia, Spain to be executed at the stake, gallows, or under the wheel by order of the Bishop Juan Arias de Avila for the ritual murder of a young girl who was nailed to a crossed and pierced all over her body. The ritual murder took place in Sepulveda, Spain after Rabbi Solomon Pecho ordered the blood sacrifice. Bishop Juan de Avila was a son of a converted jew.
Schramm, Pg 34 (citing Colmenares in Historia de la insigne ciudad de Segovia and Synopsis episcoporum Segoviensium, p. 650); Satan's Library (citing Did. de Colm. Gesch. v. Seg.) and Leese, Pg 18.

In 1470, jews in Baden, Germany were convicted for the ritual murder of a child.
Satan's Library (citing Tho. Patr. Barbar).

In 1475, the most documented jewish ritual murder occurred in Trent, Italy where the jews of several families met to ritually sacrifice a Christian child in need of blood for the matzos. A 2-year-old boy named Simon was found playing outside his home and then lured away to the house of a prominent jewish leader named Samuel. the jews ripped out some flesh from the boy, circumcised, and then crucified him. While still breathing, the lad's skull was smashed and the jews rejoiced as much blood was drawn from the boy. Simon, while alive and dead, was spat on, mocked, and profaned. This was the most documented jewish ritual murder since the jews involved were tried three times caused by interferences from the Church stirred by jewish money. No other jewish ritual murder has revealed so much secrets about their thirst for Christian blood and the extent of their long held practice than the ritual murder of Simon in Trent. Further, there were many attempts to sabotage the investigation of Simon's murder as jews expended much of its monetary resources to buy off constables, lawyers, and even witnesses. The jews were ultimately found guilty and rightly underwent execution by torture, broken under the wheel, and burnt at the stake.
Schramm, Pgs 34 - 41 (citing Dr. Erich Bischoff, Das Blut in jüdischem Schriftum und Brauch [Blood in Jewish Scripture and Custom]; Judenbüchlain of Dr. Jos. Eck aka Dr. Jos. Deckert, Vienna 1893; and Acta sanct., Martii, tom. III, p. 494 etc.) and Leese, Pg 18 - 19.

In 1480, jews in Portobuffole, Italy kidnapped a 7-year-old boy, who was begging on the streets and ritually murdered the child, later named Sebastian Novello of Bergamo after being sainted. One of the jewish women came forward after being grieved in witnessing the horrible crime. The jews, which included a prominent money lender, were tried and publicly burned at the stake.
Schramm, Pg 41 and Toaff, Pg 96

In 1480, jews ritually murdered a child in Motta in the Venetian region and another child by the name of Sebastiano of Porto-Buffole from Bergamo in Treviso, Italy. Three jews were executed.
Schramm, Pg 42 (Citing Bollandists report April II, p. 838); Leese, Pg 28 (citing Jewish Encyclopædia, 1906, Vol. XII, p. 410); and Satan's Library (citing H. Desportes, Le mystere du sang 80; and Acta sancta I. Bd d. April 3).

In 1481, a child was ritually murdered by the jews in Cortemaggiore, Italy. A local Franciscan friar was arrested for his involvement in delivering the child to the jews for a generous amount of 400 gold ducats. The friar was forced to die slowly by starvation.
Toaff, Pg 99.

In 1482, jews in Tortona near Milan ritually killed a 9-year-old boy by the name of Giovannino Costa to obtain Christian blood for jewish passover rites. Giovannino Costa, who was known to sell eggs and butter in the market, was cannonized by the Church. Every jew in Tortona was arrested. Two of them were publicly executed and the others were released to the dismay of the public. The hostility towards the jews then on was such that the entire jewish community left to other parts of Europe.
Toaff, Pg 97.

In 1485, jews ritually murdered a child by the name of Lorenzo in Vicenza, Italy. The child was sainted and mentioned by Pope Benedict XIV in his Bull Beatus Andreas. The trial documents were attested to by the Episcopal Court of Padua.
Schramm, Pg 42; Leese, Pg 20; and Satan's Library (Pope Benedict XIV Bull. Beatus Andreas).

In 1486, at least six children were ritually murdered by jews in the Regensburg, Germany. The remains of the children were found next to a stone bowl speckled with blood on some kind of an alter in the underground vault of a jew named Josfol.
Schramm, Pg 43 and Satan's Library; both (citing Raderus, Bavaria sancta, III, p. 174)

In 1490, jews in Guardia near Toledo in Spain nailed a small boy named Christopher to a cross after stabbing and scourging the child to death. A jew named Yuce confessed his involvement in the crucifixion of the boy without any any threat of torture. The case underwent two trials, both of which founded the jews guilty. The authorities executed eight jews including Marranos or those who converted to Christianity. The child was sainted by the Church. This case coupled with Simon of Trent moved King Fernando and Queen Isabel to expel the jews from Spain.
Schramm, Pg 43 (citing II. Desp., p. 79); Satan's Library (citing Acta sancta I. Bd. d. April 3); and Leese, Pg 20 (citing W. T. Walsh, Isabella of Spain, 1931. Sheed & Ward., Pgs 441 - 468)

In 1494, jews in Tyrnau, Hungary kidnapped a child, stuffed his mouth, and cut up all the veins to carefully collect every drop of blood including the last. The jews drank some of the child's blood and saved some for their fellow jewish ritual murdering cultists. The jewish women involved in the heinous crime confessed and provided all the details when interrogated. When the other jews were arrested, they confessed to the ritual murder of three other children. The jews involved in the child's murder were all burned at the stake.
Schramm, Pg 43 and Satan's Library; both (citing Bonfinius: Fasti Ungarici, III, Dec. 5 and Acta sanct., April II, p. 505) and Leese, Pg 21 (citing Bollandists, Acta, April, Vol. II, p. 838).

In 1494, jews were massacred in the Greek island of Zante after a series of child sacrifices took place around the time of Easter.
Schramm, Pg 43.

Jews are rarely innovative but when they are, it is usually for a sick-twisted purpose. A certain torture method was created for those Jews in their old ages or in poor physical condition to execute a slaughter. It is unclear who devised this method but whoever it was had the most sadistic way of thinking. A rolling barrel with nails, knives, and other sharp instruments were attached to the interior lining. This barrel was used when there wasn't a *Schächter* (a ritual slaughter or a butcher with an experience hand). A child would be placed inside this barrel and the Jews would roll the barrel until all of the child's blood was collected.

This is what happened to the poor child who was abducted in Breslau, Poland in 1453. The Jews fatten up the child for some time and then when it came to extract blood for the Passover, they placed the poor lad into the barrel. The child was subjected to the most horrendous pain imaginable while being constantly pierced by multiple sharp objects at every part of the body while the barrel was rolling.

Sources:
Schramm, Pgs 32 & 264 (see https://tinyurl.com/2y
Satan's Library (see https://archive.fo/DCOma).

According to **Lyutostansky**, (*Die Juden in Rußland* [*The Jews in Russia*]), the Polish Jews also employed so-called rolling barrels in order to obtain the blood of their (394) victims. This will always have been the case when no *Schächter* was available. The victims, mostly children, were tied up and then rolled back and forth for a long time in barrels which were densely outfitted with nails, knives, and other sharp objects, until the completely cut and pierced body had given all its blood. This procedure was also generally known in the Orient and was never requited!

For Germany, we can detect one case where Jews employed this procedure: it was the **Breslau** child-murder of the year **1453**(22).

1453 A.D. -- In Breslau, the Jews stole a child, fattened him and put him in a barrel lined with nails, which they rolled back and forth in order to draw the child's blood. (Henri Desportes, Le mystere du sang, 75)

In **1453** Breslau Jews enticed a child to them, fattened him for some time and then stuck him [inside] a barrel with nails, which they rolled back and forth until the blood was withdrawn from the victim in this manner. (H. **Desportes**, *le myst. d. s.*, p. 76).

Satan's Library (see https://archive.fo/DCOma)

Schramm, Pgs 32 & 264 (see https://tinyurl.com/2p8ku7cv)

Sometime between 1442 and 1443, Jews in Lienz, which is now part of Austria in the state of Tyrol, ritually murdered a 4-year-old girl by the name of Ursula Pöck, whose body appeared in the creek after many days of extensive search. Her body was completely drained of blood and riddled with puncture wounds. A christian woman by the name of Margareta Praitschedl kidnapped the child and delivered her to the Jews in exchange for a lavish amount of money.

The Jew named Samuel was crushed under a wheel for being the very hand that tortured the little girl. Another jew by the name of Joseph was publicly hung on the gallows. Two Jewish women were burned together along with Margareta Praitschedlin at the stake. Ursula Pöck would go on to be remembered. The 1496 expulsion of Jews from the Carinthia district in Southern Austria by the Edict of Emperor Maximilian I was motivated by the cruel ritual murders of Ursula Pöck and Andrl von Rinn (Andreas Oxner), whose tragic death will be covered in the next slide.

Source:
Schramm, Pgs 31 - 32 (see https://tinyurl.com/2yua

On **Good Friday** (!) of the year **1442** or **1443** -- due to difficult external circumstances the date given varies -- the four-year-old girl **Ursula Pöck** disappeared in **Lienz** (in the Tyrol). After "a search was carried out for her on land and in the water over many days with diligence and industry with no success, the body was found in a creek: it was covered all over with **piercing wounds** and **totally emptied of blood** (*Corpusculum punctis ubique confossum, **sanguis** ex corpusculo elicitus et effusus*). On the basis of further inquiries the Jews of Lienz were brought in as suspects in the murder. At first they denied [involvement] persistently; but when faced with the body and as a result of strong admonitions -- of torture or the coercing of confessions there is not the slightest suggestion -- they unanimously admitted the crime. A Christian woman, Margareta **Praitschedlin**, had decoyed the child into their hands (27) in return for gifts of money! She, too, confessed her crime in full compass. "She has told how she had found the child at a place and had picked her up kindly with sweet words and matched the aforesaid Jews in her violence." The Jew Samuel, "who was first to put his hands on the child and had committed the greatest unchristian murder and torture" was, as emerges from the documents published by George **Tinkhauser** in Number 10 of the *Katholischen Blätter aus Tirol* [*Catholic Paper of the Tyrol*], broken on the wheel and with him a dog. Another Jew, Joseph, was condemned to the gallows and hanged with a dog at his feet. Praitschedlin was tied together with two old Jewesses at her back and burned. Five Jewish children were baptized! To all Jews entry to the city remained forbidden. At last, in the year **1494** the nobles of **Kärnten** repeatedly requested of the Emperor the **expulsion of all Jews** from their lands. The Emperor **Maximilian I** finally ordered this in the well-known **Edict of Schwäbischwerd** of **1496** (on the Wednesday after the fourth Sunday before Easter). As reason for the expulsion was given, among other things, "that they (the Jews) have pitifully tortured even Christian children and used their blood for their damnable substance" -- **"There is almost no land, and in each land, hardly one region** to be found, in which the Jewish cruelty has not washed its murderous hands in the blood of innocent Christian children. . ." wrote Jacob **Schmid** in his *Ehrenglanze der gefürsteten Grafschaft Tirol* [*Honorable Glory of the Princely County of the Tyrol*] (II, p. 141, new edition of Innsbruck 1843).

The devotion to this slaughtered child is not yet extinguished today [i.e., 1943; and *now* ?] in **Lienz**. The father of the child had a tablet erected in **1452** at the grave of the little martyr, originally to be found at the cemetary of the city parish church with the inscription: "Thomas **Pöck** had this made to the memory of his daughter Ursula, whom the Jews tortured on Good Friday and who lies buried here." (According to Dr. Jos. **Deckert**: *Vier Tiroler Kinder, Opfer des chassidischen Fanatismus*, 1893 [*Four Tyrolean Children, Victims of the Hassidim Fanaticism*]).

Schramm, Pgs 31 - 32 (see https://tinyurl.com/2p8ku7cv)

(50 /170) [Andrl von Rinn]

In 1462, a 3-year-old Andreas Oxner was under the guardianship of his uncle, Hans Mair. Andreas' father had recently died and his poor widowed mother had to hire herself as a harvester at a farm two miles away from Hans' dwelling. The Jews knew of the fatherless boy and the mother who could not attend to him while she was out working. So they seduced the uncle by offering him a hat of gold in the amount of 400-600 ducats, which was a lot back then. The greedy uncle happily took the gold and handed over the boy to the Jews. The Jews butchered the boy on a stone block in a forest. Then they hung the boy's dead body upside down from a tree as to represent an upside cross.

Later on the day, the poor widowed mother had the most unfortunate discovery as she was the one who found her sweet baby boy hanging from the tree. People in the village and the surrounding regions immediately suspected the Jews. Their suspicion was corroborated by the disgraced uncle who admitted that he woke up the boy he was supposed to protect, dressed him up, and handed the lad over to the foreign men and a rabbi. By the time when the boy's body was found, the Jews responsible for the crime had already fled the country and no one was brought to justice. However, Andreas now known as Andrl von Rinn became martyred by the Church with his brutal murder being well recorded in history. The very stone on which he was slaughtered was named the "jew stone" or "judenstien as to always remember this he
Austria by Emperor Maximillian I.

Sources:
Leese, Pgs 18 (see https://tinyurl.com/53vzcm3n).
Schramm, Pgs 32-33 (see https://tinyurl.com/2yuajtz7).

In July of the year **1462** ten Jewish merchants, returning from the market in **Bozen** which in earlier times had four markets, passed through the Inn valley. They had already "come to terms" [i.e., in a business agreement] in advance a month before with the farmer Hans **Mair** from the village of Rinn near Innsbruck: he, the godfather and uncle of the three-year-old Andreas **Oxner**, who had been entrusted to the protection of his uncle after the early death of his father, resolved to deliver his ward to the Jewish gang without the knowledge of the boy's mother in return for a hatful of Jewish gold pieces. "The mother of little Andreas had hired herself out as a harvester at **Amras** which was about two miles distant, but wasn't able to take her child along that far away. That is what the betrayer had counted on. Thus she gave the child over to the protection of his godfather and urgently recommended him to his protection. It was not without misgiving that she took leave of her child.

When the mother had gone some distance, the farmer gave the Jews an agreed-upon signal from his house...Two of the Jews now secretly entered the house of the farmer, filled his hat with the agreed-upon quantity of gold pieces (400-600 Ducats) (29) at which he led them up the wooden stairs to the room where the child still softly slept. He awakened the child, dressed him in his clothes and handed him over to the strange men. . ." (from Dr. Jos. **Deckert**: *Vier Tiroler Kinder*, etc.). As a precaution, the Jews had brought along a Rabbi. In a birch forest not far from the village of **Rinn**, the child was slaughtered: the rabbi placed his sacrificial victim on a stone block, which survives in historical tradition today [and *now*?] as the "Jew-stone" in the pilgrim church under the same name, founded by Emperor **Maximilian I**; on this the child was circumcised according to Jewish rite. The veins in his arms were opened and the blood carefully collected in copper bowls.

Every single one of the Jews committed exceptional atrocities on the victim, even the dead body was further profaned and then hung up on a tree, which was supposed to represent a cross. The murderers got away unpunished. The farmer **Mair of Rinn**, the guardian of "**Anderl [diminutive of Andreas] of Rinn**" succumbed to madness and had to be restrained in chains in his own house. The victim of the ritual-sacrifice was buried at first at the cemetary of **Rinn**, but later buried in a special niche. Around this niche the story of the martyr is immortalized in image and inscription. Pope **Benedict XIV** in the Bull *Beatus Andreas* [*Blessed Andreas*] took the occasion of February 22, **1755** to deal with the Jewish ritual murder at some length. Further, before this, there were the notes of the Bollandists (*Acta sanct., II*, July, p. 462) as well as the *Beschreibung der Marter des heiligen Andreas von Rinn* of Ignatius Zach (Augsburg, 1724) [*Description of the Torture of Saint Andreas of Rinn*]. The cult of the child martyr has lasted up until our own day; The Diocese of Brixen on July 12th celebrates the feast of the blessed Andreas of Rinn, its diocesan patron. Dr. Jos. Deckert writes in addition (Vienna, 1893): "The child of Rinn was thus really the victim of fanatical Jewish hatred and is rightly revered as a martyr by the Catholic Church." The church in the Diocese of Brixen has, among others, a prayer which says that "the blessed Andreas was killed by disloyal Jews in the cruelest fashion".

Leese, Pg 18 https://archive.ph/icpe4 Schramm, Pg 32-33

Andreas was sainted by the Church and will be forever known as Andrl von Rinn. The Diocese of Brixen continued to celebrate the life and soul of baby boy Andreas up until after world war 2. The church officially acknowledged the cruel murder of Andrl von Rinn at the hands of Jews to make sure that such a cruel inhumane acts by the Jews will never be erased from history. In the *Bull Beautus Andreas* declared on February 22, 1755, Pope Benedict XIV essentially declared that Andreas of the village of Rinn was butchered "by Jews out of hatred of the faith of Jesus Christ."

Because of the irrefutable evidence of the murders of Andrl von Rinn and Simon of Trent (starting at next slide), the Church was confronted with task of recognizing these heinous crimes knowing full well it was done by Jews. But as the Jewish money power in the medieval times began to grow, so did the number of their sympathizers in high places. One of those sympathizers, Cardinal Ganganelli was appointed to investigate these ritual murder charges in Poland where children started to go missing in the mid 18th century. He started his investigation to exonerate the Jews from all the accusations and he is quoted in saying "I endeavored to demonstrate the non-existence of the crime which was imputed to the Jewish nation in Poland." Yet, after his investigation, he came to conclude in his report dated January 19, 1760 that Jews in fact have ritually murdered children and wrote "I admit the truth...the Blessed Andreas, a boy barbarously murdered by the Jews in hatred of the faith of Jesus Christ." Cardinal Ganganelli would eventually be placed in the Papacy and be known as Pope Clement XIV.

Sources:
Leese, Pgs 18, 45 (see https://tinyurl.com/53vzcm3n
https://archive.ph/icpe4

"The Blessed Andreas from the region of the village of Rinn in the Diocese of Brixen, was butchered in the cruelest fashion before the completion of the third year of [his] life in the year 1462 by Jews out of hatred of the faith of Jesus Christ."
- Pope Benedict XIV,
His Papacy, 1740 -1758

https://archive.ph/icpe4

Then we come to Clement XIV. Before he became Pope, he was Cardinal Ganganelli. He was despatched by the Inquisition in 1759 to investigate Ritual Murder charges against the Jews in Poland, and he wrote a long report about it. This report is quoted in full in Roth's *Ritual Murder Libel and the Jew* and is, indeed, the only "evidence" brought forward by Roth in that book, published in 1935.

From beginning to end of Ganganelli's report, there is nothing that a scientific investigator would regard as evidence that Ritual Murder was not practised by Jews. The Polish cases he admits were juridically decided; and he brings forward examples of definitely false charges of Ritual Murder such as everyone knows have arisen, but which do not in the least affect the question as to whether Ritual Murder happens or not. He merely opposes his opinion to those of the men in authority on the spot.

But there is more. Definitely, and far from being able to refute the charge of Ritual Murder against Jews, Ganganelli admits the Ritual Murders of St. Simon of Trent and of St. Andreas of Rinn in these words:

"I admit then, as true, the fact of the Blessed Simon, a boy three years old, killed by the Jews in Trent in the year 1475 in hatred of the faith of Jesus Christ"; and "I also admit the truth of another fact, which happened in the year 1462 in the village of Rinn, in the Diocese of Brixen, in the person of the Blessed Andreas, a boy barbarously murdered by the Jews in hatred of the faith of Jesus Christ."

One thing concerning Ganganelli's report seems to have escaped the notice of other anti-Jewish workers, and to my mind it damns the report from the beginning; in undertaking an investigation such as that with which Ganganelli was confronted, one should surely start with an unbiased outlook? Read Ganganelli's admission about his own outlook when he went to Poland to investigate:

"With my weak faculties, *I endeavoured to demonstrate the non-existence of the crime* which was imputed to the Jewish Nation in Poland."

The Cardinal set forth, not to find out whether Ritual Murder existed in Poland or not, but "*to demonstrate the non-existence of the crime*"! And yet, he had to admit the crimes of Trent and of Rinn!

Leese, Pg 45 (see https://tinyurl.com/53vzcm3n)

"I admit the truth of another fact, which happened in the year 1462 in the village of Rinn, in the Diocese of Brixen, in the person of the Blessed Andreas, a boy barbarously murdered by the Jews in hatred of the faith of Jesus Christ."
- Cardinal Ganganelli (who later became Pope Clement XIV)

(52/170) [Simon of Trent]

A two-year-old boy by the name of Simon Gerber was playing in front of his home in Trent, Italy. Upon seeing him being unattended, a Jew named Tobias took the opportunity to kidnap the child by luring him with candy. This was the solution to the problems Jews had with being in low supply of blood of a Christian child. Simon was taken to the home of a Jew named Samuel. There he was tortured, circumcised, crucified, and emptied of blood. When his body was found, all suspicion fell on the Jews given that the boy's corpse was drained of blood and exhibited multiple piercing wounds. Eight Jews were arrested and so begins the investigation and trial of the murder of Simon of Trent.

The 1475 murder of Simon was perhaps the most important Jewish ritual murder ever recorded because it brought to light numerous shocking revelations about Jews. No other Jewish ritual murder trial has ever been more documented with so much testimony, circumstantial evidence, and confessions with abundant corroboration. In fact, the case is rife with so much detailed record that Jews throughout the centuries have been unable to refute it with their unlimited resources.

Because of the significance of these revelations in the Trent trials, the next 10 slides cover the interesting discoveries including plots to thwart the investigation, confessions of prior undiscovered ritual murders, an underground market for Christian blood, the sick-twisted rationale behind the cruel torture methods upon a child, and most importantly the purpose behind these Jewish ritual murders.

Sources:
Leese, Pgs 18 - 19 (see https://tinyurl.com/53vzcm3n).
Schramm, Pgs 35 - 36 (see https://tinyurl.com/2yuajtz7)

The confessions of the eight main accused, held in solitary confinement and also separately questioned, which coincided in the smallest details, however, yield the following shocking picture: In the first days of **Holy Week** of the year **1475**, in which the **Passover feast** fell on Holy Thursday, the heads of the Jewish families of Trent arrived at the house of the most respected of them, by the name of **Samuel**, on whose property the local meeting place of the Jews, the synagogue, as well as the Jewish school were situated. They were complaining about the fact that the Easter baking of the matzos could not be prepared because the blood from a Christian child was lacking. Samuel offered a "prize" of 100 gold Ducats for the procurement of the sacrificial victim. The Jew **Tobias** betook himself into the streets which were nearly empty of human traffic around the time of the evening Mass on Holy Thursday. Before the house of his parents a 28-month-old child was at play, **Simon Gerber**. He was lured away with games to the house of Samuel and there locked within until full darkness.

The eldest of the Jews, an old man of 80 years, Moses "the Old One," began the slaughtering by ripping out a piece of flesh from the child's right cheek with pincers; the other Jews followed suit. The down-flowing blood was caught in a tin platter. In a similar manner the right leg was mutilated. The remaining parts of the body were punctured with long, thick needles (*acum a pomedello*), in order to obtain the last of the blood. Finally the circumcision was performed. At the conclusion, the executioners imitated the crucifixion, in that they held the convulsively jerking creature stretched in the four directions with the feet extended uppermost (*in modum crucis*), as the rest of the Jews again pierced him with needles and sharp instruments. The murderers screeched: "That is what we did with Jesus, to [such an end] may all our enemies come forever." The still weakly breathing child was killed by smashing his skull bones; at this, the Jews joined in a hymn of praise to Yahweh. The child's blood was collected into a pot and divided among the individual Jewish families. The Easter banquet could be prepared.

Schramm, Pgs 35 - 36 (see https://tinyurl.com/2p8ku7cv)

1475. *The Case of St. Simon of Trent.*

In 1475, a three-year-old boy named Simon disappeared in the Italian town of Trent; the circumstances were such that suspicion fell upon the Jews. Hoping to avert this suspicion, they themselves "found" the child's body in a conduit where they afterwards confessed to having thrown it. Examination of the body, however, revealed that the boy had not been drowned; there were strange wounds on the body, of circumcision and crucifixion. About seven Jews were arrested; they were tortured and confessed that the boy had been ritually murdered for the purpose of obtaining Christian blood to mix with the ceremonial unleavened bread; these confessions were made separately and agreed in all essential details. The Jews were tried and were ultimately executed.

Leese, Pgs 18 - 19 (see https://tinyurl.com/53vzcm3n)

"Hidden Cult" (see https://tinyurl.com/585fxjvc)

 [....Simon of Trent continued]

Every one of the eight defendants and many other Jews who were present during the murder of Simon revealed in their depositions to the court that the blood of a Christian child was necessary for the Passover dinner. Samuele da Nuremberg, the head jew who hosted the ritual murder of Simon at his home testified that “the head of the family takes the blood of a Christian child and mixes it into the dough [of unleavened bread] while it is being kneaded.” His assistant, Vitale of Weissenburg not only confirmed Samuele’s admission but went further saying that “We use the blood…in outrage and contempt of Jesus.” The eldest of all the Jews present in Trent ritual murder, Mosè da Würzburg, provided a deep rationale for their sick practice by stating “since the custom of taking the blood of the perfect male lamb was being lost,…in its place the Jews now used the blood of a Christian boy.” And it’s all done to replicate the torment Christ went through “in a shameful and vile manner.”

Source:
Toaff, Pgs 260 - 268 (see https://tinyurl.com/38yw5udj).

The use of the blood of Christian children in the celebration of the Jewish Passover was apparently the object of minute regulation, at least according to the depositions of all the defendants in the Trent trials. These depositions describe exactly what was prohibited, what was permitted, and what was tolerated, all in meticulous detail. Every eventuality was foreseen and dealt with; the use of blood was governed by broad and exhaustive case law, almost as if it formed an integral part of the most firmly established regulations relating to the ritual. The blood, powdered or dessicated, was mixed into the dough of the unleavened or “solemn” bread, the *shimmurim* – not ordinary bread. The *shimmurim* – in fact, three loaves for each of the two evenings during which the ritual dinner of the *Seder* was served – were considered one of the principal symbolic foods of the feast, and their accurate preparation and baking took place during the days preceding the advent of *Pesach*.

Samuele da Nuremberg reported that:

“The evening before *Pesach*, when they stir the dough with which the unleavened bread (the *shimmurim*) is later prepared, the head of the family takes the blood of a Christian child and mixes it into the dough while it is being kneaded, using the entire quantity available, keeping in

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mind that the measure of a lentil is sufficient. The head of the family sometimes performs this operation in the presence of those kneading the unleavened bread, and sometimes without their knowledge, based on whether or not they can be trusted”.[1]

The old man, Mosè da Würzburg, stressed both the significance of the blood rite and the curses, from the positive memorial of the blood of the lamb on the door-posts of the houses and the negative memorial of the passion of Christ, scorned and abhorred.

“According to the laws of Moses, it is commanded of the Jews that, in the days of the Passover, every head of family should take the blood of a perfect male lamb and place it (as a sign) on the door-posts of the dwellings. Nevertheless, since the custom of taking the blood of the perfect male lamb was being lost, and, in its place, (the Jews) now used the blood of a Christian boy [...] and they do this and consider it necessary as a negative memorial (of the Passion) of Jesus, God of the Christians, who was a male, rather than a female, and who was hanged and died on the cross in torment, in a shameful and vile manner”.[30]

On the other hand, Vitale of Weissenburg, Samuele’s agent, preferred to confer a second meaning upon the rite, that is, that of an upside-down memorial to the Passion of Christ, considered as an emblem and paradigm of the fall of Israel’s enemies and of divine vengeance, forewarning of final redemption. “We use the blood”, he declared, “as a sad memorial of Jesus [...] in outrage and contempt of Jesus, God of the Christians, and every year we do the memorial of that

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passion [...] in fact, the Jews perform the memorial of the Passion of Christ every year, by mixing the blood of the Christian boy into their unleavened bread”.[32]

Toaff, Pgs 260 - 268 (see https://tinyurl.com/38yw5udj)

(54 /170) [….Simon of Trent continued]

The most disturbing revelation of the Trent trial was the rationale for the cruel torture methods Jews employed while inflicting the most unbearable pain upon a child while fully conscious. This is according to the testimony of Rabbi Samuel, one of the Jews involved in the torture and murder of Samuel. He stated that the excruciating pain from the torture was necessary while the child is conscious up until the time of death, otherwise his or her blood was no good! And in Simon's case, the boy was able to feel every agonizing sensation of pain as his flesh was being pierced and then ripped out with a grappling tool. While inflicting this unimaginable pain upon the boy, the Jews are singing "may all the enemies of Israel be destroyed".

Can you imagine how many ritual murders must have occurred over the last 1,000 years where the child was tortured for a long period of time until he/she fell unconscious, and then woken up for another round of torture? How many of those instances occurred when the child experience numerous rounds of torture until he/she ultimately died?

Source:
Schramm, Pg 261 (see https://tinyurl.com/2yua

"And your death shall be with a blocking of your mouth **like a beast, that dies** and has not voice or speech." Gruesome tortures precede the actual slaughtering. In the **Trent** ritual-murder trial of **1475**, the Rabbi **Samuel** testified that it is necessary that the victim **give up the ghost while being tortured**; otherwise the blood is no good! (*Est necesse, quod ille puer moriatur in tormentis; aliter ille sanguis non est bonus.*) [It is necessary that that boy should expire in torment; else that blood is not good.] In this case the victim, "*ille puer*," the boy **Simon**, was stabbed with needles and portions of his flesh were ripped away with tongs while he was fully conscious, at which [events] they spoke and sang in Hebrew: "So may all the enemies of Israel be destroyed. . ."

Schramm, Pg 261 (see https://tinyurl.com/2p8ku7cv)

 [....Simon of Trent continued]

Recall from slide 45/170, that the increasing awareness of Jews performing ritual murders of children had the unfortunate consequence of creating an incentive to kidnap children. Desperate peasants knew that Jews would pay good money for a child who has been far removed from the parents. Similarly, there was an underground market for Christian blood and the Jews on trial revealed that it was a highly lucrative one. The eldest of the Jews in Trent, Mosè da Würzburg stated in his testimony that he had often purchased blood of Christian boys from trustworthy retailers. Another jew who was implicated in the Trent murder, Mosè da Bamberg testified that blood was always sought after by rich Jews, mainly bankers. The relationships between buyers and retailers were such that other services were bargained for such as the assassination of the lead investigator of this case, the Bishop of Trent. One merchant of Christian blood was initially hired to acquire the poison to murder the Bishop of Trent, whom we will talk about in slide 58.

Source:
Toaff, Pgs 127 - 157 (see https://tinyurl.com/38yw5udj)

Mosè da Bamberg knew that the merchant Hoberle, visiting the cities of the Veneto and Lombardy, wherever there were Jews, had sold a certain quantity of blood to Manno da Pavia, the richest Jewish banker in the dominions of the Sforzas.[51] As we have already seen, this same Manno is said to have been accused, together with other important exponents of the Jewish community of the Duchy of Milan, of hiring the priest Paolo of Trent to poison the Prince Bishop of Trent

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in 1476, for condemning to death and executing the presumed murderers of the sainted Simon. According to Mosè da Bamberg's deposition, Manno da Pavia, in turn, sold part of the blood obtained from Hoberle – for money – to the family of Madio (Mohar, Meir), a money lender at Tortona; the blood is then supposed to have been used during the Passover celebration. As we have seen, Madio is said to have been implicated in the supposed ritual murder of the sainted Giovannino da Volpedo in 1482, but, to his good fortune, is said to have been acquitted. Mosè of Bamberg, according to his own statement, had, for almost a year, been in the service of Leone, Madio's son, and his [Madio's] sister Sara, who lived in the nearby castle of Serravalle with her son, Mosè, and, with them, had consumed the same powdered blood, obtained at Regensburg, dissolved in wine during the Passover dinner of 1472.[52]

Toaff, Pg 127 - 157 (see https://tinyurl.com/38yw5udj)

"Old Man" Mosè da Würzburg assured the judges that, in his long career, he had always acquired the blood of Christian boys from trustworthy persons and retailers bearing the required written rabbinical guarantees, which he called "testimonial letters".[52] So as not to be too vague about it, Isacco da Gridel, cook in Angelo da Verona's house, recalled the manner in which the wealthier Jews of Cleburg, a city under the domination of Filippo de Rossa, acquired the blood of Christian children from a rabbi named Simone, who lived in Frankfurt, then a free city.[53] This "Simone of Frankfurt" is certainly identical with Shimon Katz, rabbi of the Jewish community of Frankfurt am Main from 1462 to 1478, the year of his death: Shimon Katz was also the chairman of the local rabbinical tribunal. Rabbi Shimon Katz maintained close relations with the spiritual leaders of the Ashkenazim communities of Northern Italy and enjoyed close relations and friendship with Yoseph Colon, almost undisputed religious head of the Italian Jews of German origin.[54] To consider him a common trafficker in Christian blood, as Isacco the cook claimed, frankly impresses me as an oversimplification and not very believable, in the absence of other information in support of such a singular thesis.

(56/170) [….Simon of Trent continued]

The most disturbing aspect of the confessions made the by Jews were the blasphemies of Christ and desecration of Simon's body. During his agonizing crucifixion on a bench, Simon's body was suspended by a long cloth around his neck as two Jews pulled at it on both ends and another pair of Jews had his arms spread to have him appear as if he was on a cross. While repeatedly stabbing the child, the Jews recite "Thou shalt be martyred as Jesus…and thus may it happen to all our enemies". Other Jews also recite loudly over the boy's cries, "You have been crucified and pierced like Jesus the Hanged in… shame".

After life was gone from the boy's body, the Jews started a ceremony of vile and obscene gestures to mock and desecrate the corpse in further contempt of the Lord Jesus Christ. These heinous Jews started by slapping and spitting on the boy's dead body and then got carried away with vile displays of their teeth, genitals, and buttocks to the child as if he was the crucified Jesus. Even the women and the servants join in on this lewd ritual desecration. An errand boy of Maestro Tobias (the one who kidnapped Simon), Joav da Ansbach had bitten off the ear of the deceased Simon. Everyone of them "did the fig", which is a sexual gesture of thrusting the thumb back and forth between the middle and index fingers.

Again, I want to stress that these details were all revealed in the confessions of all the Jews implicated in the murder of Simon. And everyone of their testimonies corroborated each others while they were all isolated and confined. My source for all this information is a Jewish author named Ariel Toaff whom we'll be talking about at the end of this presentation.

Source:
Toaff, Pgs 290 – 304 (see https://tinyurl.com/38yw5udj).

Toaff, Pgs 290 - 304 (see https://tinyurl.com/38yw5udj)

Mosè da Würzburg, "the Old Man", reported that during the rite, some of those present recited a Hebrew formula which meant: "Thou shalt be martyred as Jesus, the hanged God of the Christians, was martyred: and thus may it happen to all our enemies". At this point, all persons present responded in unison: "*Amen*". The actual phrase, in mangled Hebrew, is as follows: "*Hato nisi assarto fenidecarto cho Iesse attoloy le fuoscho folislimo cho Iesso*".[23] In view of the fact that the Hebrew was rendered according to the Ashkenazi pronunciation, the invective should be reconstructed as follows, leaving little room for doubt:

Attà nizlvatà we-nikartà ke-Ieshu ha-talui le-boshet we-li-klimà (35th Psalm, 26), *ke-Ieshu*, which, literally translated, would sound like:

"You have been crucified and pierced like 'Jesus the Hanged', in ignominy and shame, like Jesus".[24]

Simon's crucifixion was alleged to have been committed on a bench located in the so-called "women's synagogue". The boy's body, now lifeless, was then alleged to have been removed to the central hall of the synagogue and placed on the *almemor* for the ceremonies of the Sabbath. Tobias confirmed that, during the Sabbath liturgy, "he had

On the Sabbath right after little Simon's murder, when the child's body was placed on the *almemor*, the Jews of Trent, gathered in the synagogue, abandoned themselves to excessive gestures absolutely without inhibition or restraint. According to the deposition of Angelo da Verona's servant, Lazzaro, Samuele da Nuremberg, after concluding his fiery anti-Christian sermon against Jesus and His Mother, rushed up to the *almemor*, and, after "doing the fig", slapped the boy in the face and spat on him. Not to be outdone, Angelo de Verona imitated these outrageous gestures, spitting and slapping the corpse, while Mosè "the Old Man" da Würzburg "did the fig", mockingly showing his teeth, while Maestro Tobias allowed himself to be carried away in the performance of other acts of violence, with no shortage of slapping and spitting.

This scandalous spectacle was crowned by the other participants, led by Isacco, Angelo's cook, and Mosè da Bamberg, the traveler, Lazzaro and Israel Wolfgang, the painter, and Israel, Samuele's son, who, in addition to "doing the fig" like the others, stuck out his tongue and made faces. For their part, Joav da Ansbach, Maestro Tobias's scullery boy, had no hesitation in performing obscene gestures, and, coarsely raising his caftan, displayed his buttocks [and genitals] shamelessly, a blasphemous act sometimes reserved solely for the passing of holy processions.[23] Joav himself, in his confession, added that he had bitten the child's ear in an attempt to imitate or outdo Samuele da Nuremberg.[24] Anna da Montagana, the latter's daughter-in-

 [....Simon of Trent continued]

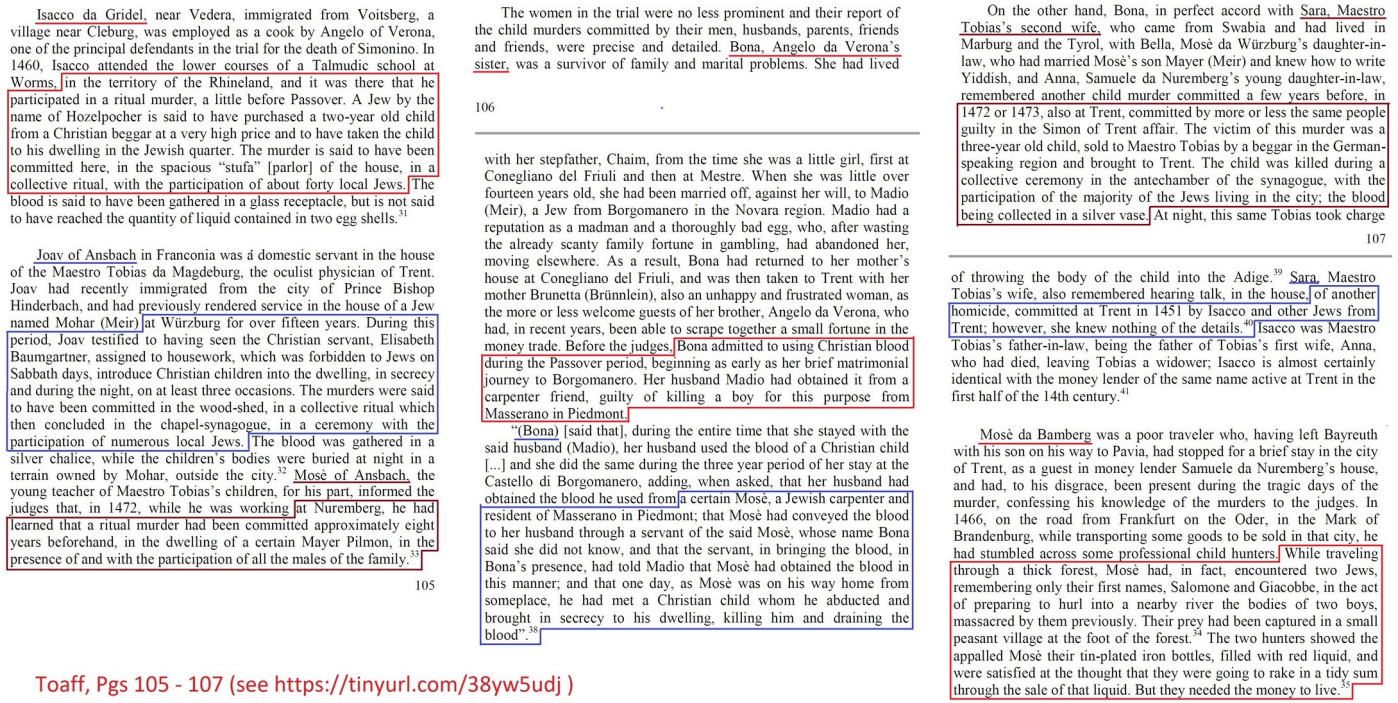
Another stunning set of admissions revealed in the Simon of Trent trials were the other Jewish ritual murders committed. The cook for Angelo of Verona (one of the torturers of Simon) confessed to being present at the ritual murder of a child in the Rhineland in 1460. The poor child was purchased from a peasant and was ritually slaughtered at a parlor in front of 40 Jews celebrating the torture.

A Jewish woman by the name of Bona, the sister of Angelo, admitted that she herself used the blood of a Christian child who was slaughtered by her ex-husband's friend. Bona even gave details of the ritual murder of another Christian child, who was kidnapped and killed by a Jewish carpenter by the name of Mosè in Borgomanero, Italy. That child in Borgomanero was completely drained of blood, which was later sold to her husband.

The errand boy of Maestro Tobias (the one who kidnapped and partook in the torture of Simon) stated that he witnessed Jewish ritual murders of children over the span of 15 years in Würzburg prior to moving to Trent. Those children were brought to the Jews by a peasant Christian servant working in Jewish households.

Two ritual murders that were secretly done in Trent, one in 1451 and the other around 1472/1473, were revealed by a Jewish woman by the name of Sara, the wife of Maestro Tobias. Mosè da Bamberg, a guest in the house of the implicated money lender Samuele da Nuremberg, disclosed to the judges that he witnessed the bodies of two children being thrown into a river in Frankfurt by two Jewish "child hunters" who kidnapped their prey in a poor small village.

Source:
Toaff, Pgs 105 - 107 (see https://tinyurl.com/38yw5u



Isacco da Gridel, near Vedera, immigrated from Voitsberg, a village near Cleburg, was employed as a cook by Angelo of Verona, one of the principal defendants in the trial for the death of Simonino. In 1460, Isacco attended the lower courses of a Talmudic school at Worms, in the territory of the Rhineland, and it was there that he participated in a ritual murder, a little before Passover. A Jew by the name of Hozelpocher is said to have purchased a two-year old child from a Christian beggar at a very high price and to have taken the child to his dwelling in the Jewish quarter. The murder is said to have been committed here, in the spacious "stufa" [parlor] of the house, in a collective ritual, with the participation of about forty local Jews. The blood is said to have been gathered in a glass receptacle, but is not said to have reached the quantity of liquid contained in two egg shells.[31]

Joav of Ansbach in Franconia was a domestic servant in the house of the Maestro Tobias da Magdeburg, the oculist physician of Trent. Joav had recently immigrated from the city of Prince Bishop Hinderbach, and had previously rendered service in the house of a Jew named Mohar (Meir) at Würzburg for over fifteen years. During this period, Joav testified to having seen the Christian servant, Elisabeth Baumgartner, assigned to housework, which was forbidden to Jews on Sabbath days, introduce Christian children into the dwelling, in secrecy and during the night, on at least three occasions. The murders were said to have been committed in the wood-shed, in a collective ritual which then concluded in the chapel-synagogue, in a ceremony with the participation of numerous local Jews. The blood was gathered in a silver chalice, while the children's bodies were buried at night in a terrain owned by Mohar, outside the city.[32] Mosè of Ansbach, the young teacher of Maestro Tobias's children, for his part, informed the judges that, in 1472, while he was working at Nuremberg, he had learned that a ritual murder had been committed approximately eight years beforehand, in the dwelling of a certain Mayer Pilmon, in the presence of and with the participation of all the males of the family.[33]

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The women in the trial were no less prominent and their report of the child murders committed by their men, husbands, parents, friends and friends, were precise and detailed. Bona, Angelo da Verona's sister, was a survivor of family and marital problems. She had lived

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with her stepfather, Chaim, from the time she was a little girl, first at Conegliano del Friuli and then at Mestre. When she was little over fourteen years old, she had been married off, against her will, to Madio (Meir), a Jew from Borgomanero in the Novara region. Madio had a reputation as a madman and a thoroughly bad egg, who, after wasting the already scanty family fortune in gambling, had abandoned her, moving elsewhere. As a result, Bona had returned to her mother's house at Conegliano del Friuli, and was then taken to Trent with her mother Brunetta (Brünnlein), also an unhappy and frustrated woman, as the more or less welcome guests of her brother, Angelo da Verona, who had, in recent years, been able to scrape together a small fortune in the money trade. Before the judges, Bona admitted to using Christian blood during the Passover period, beginning as early as her brief matrimonial journey to Borgomanero. Her husband Madio had obtained it from a carpenter friend, guilty of killing a boy for this purpose from Masserano in Piedmont.

"(Bona) [said that], during the entire time that she stayed with the said husband (Madio), her husband used the blood of a Christian child [...] and she did the same during the three year period of her stay at the Castello di Borgomanero, adding, when asked, that her husband had obtained the blood he used from a certain Mosè, a Jewish carpenter and resident of Masserano in Piedmont; that Mosè had conveyed the blood to her husband through a servant of the said Mosè, whose name Bona said she did not know, and that the servant, in bringing the blood, in Bona's presence, had told Madio that Mosè had obtained the blood in this manner; and that one day, as Mosè was on his way home from someplace, he had met a Christian child whom he abducted and brought in secrecy to his dwelling, killing him and draining the blood".[38]

On the other hand, Bona, in perfect accord with Sara, Maestro Tobias's second wife, who came from Swabia and had lived in Marburg and the Tyrol, with Bella, Mosè da Würzburg's daughter-in-law, who had married Mosè's son Mayer (Meir) and knew how to write Yiddish, and Anna, Samuele da Nuremberg's young daughter-in-law, remembered another child murder committed a few years before, in 1472 or 1473, also at Trent, committed by more or less the same people guilty in the Simon of Trent affair. The victim of this murder was a three-year old child, sold to Maestro Tobias by a beggar in the German-speaking region and brought to Trent. The child was killed during a collective ceremony in the antechamber of the synagogue, with the participation of the majority of the Jews living in the city; the blood being collected in a silver vase. At night, this same Tobias took charge

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of throwing the body of the child into the Adige.[39] Sara, Maestro Tobias's wife, also remembered hearing talk, in the house, of another homicide, committed at Trent in 1451 by Isacco and other Jews from Trent; however, she knew nothing of the details.[40] Isacco was Maestro Tobias's father-in-law, being the father of Tobias's first wife, Anna, who had died, leaving Tobias a widower; Isacco is almost certainly identical with the money lender of the same name active at Trent in the first half of the 14th century.[41]

Mosè da Bamberg was a poor traveler who, having left Bayreuth with his son on his way to Pavia, had stopped for a brief stay in the city of Trent, as a guest in money lender Samuele da Nuremberg's house, and had, to his disgrace, been present during the tragic days of the murder, confessing his knowledge of the murders to the judges. In 1466, on the road from Frankfurt on the Oder, in the Mark of Brandenburg, while transporting some goods to be sold in that city, he had stumbled across some professional child hunters. While traveling through a thick forest, Mosè had, in fact, encountered two Jews, remembering only their first names, Salomone and Giacobbe, in the act of preparing to hurl into a nearby river the bodies of two boys, massacred by them previously. Their prey had been captured in a small peasant village at the foot of the forest.[34] The two hunters showed the appalled Mosè their tin-plated iron bottles, filled with red liquid, and were satisfied at the thought that they were going to rake in a tidy sum through the sale of that liquid. But they needed the money to live.[35]

Toaff, Pgs 105 - 107 (see https://tinyurl.com/38yw5udj)

 [....Simon of Trent continued]

Can you imagine being the lead investigator hearing all these shocking admissions and revelations of this deplorable practice going back over a thousand years. That was the experience of the lead investigator, Giovanni Hinderback, who by God's divine intervention was delegated to prosecute the horrific murder of Simon in Trent. Hinderback was the Bishop of Trent and was also known as the Prince Bishop. And he had this unapologetic shrewdness and arrogance that was very much needed to overcome the Jewish money power.

And this is another fascinating aspect of the Simon of Trent case, the extent Jews were willing to go to erase this historical murder from the books. No amount of money or resources were too much for Jews to expend in order to sabotage Hinderback's investigation. With their money power and overrepresentation of physicians in high places, Jews were able to get the Arch Duke of Austria to suspend the trial and the Pope to intervene. As a result, the trial was delayed by three years. However, all that was no match for the persistence and blunt persona of Giovanni Hinderbach, who pretty much disregarded orders from the Pope. He refused multiple bribes from secretive persons at the behest of Jews. Despite having many setbacks and attempts to thwart his work in bringing the Jews to justice, Bishop Hinderback ends up becoming the unsung hero whose name will be underrecognized in the history of the Church.

Source:
Schramm, Pgs 36 - 40 (see https://tinyurl.com/2yuajtz7

We begin with the prince in charge, Duke **Sigismund of Austria**: he had the trial stop for the first time, just a few weeks after its start, **during the interrogations**. The second interruption was caused by **Pope Sixtus IV**, who gave the curt justification that the arrival of his authorized Legate, whom he had advised **beforehand**, should be awaited; Bishop **Hinderbach** of Trent, who was conducting the investigation, received a papal letter, according to which he might not further proceed against the Jews, because **some princes disapproved of the whole case!**

The trial, conducted by the Trent authorities with extraordinary thoroughness, extended over three full years; just under the date 7 July **1478** there appears in the documents the note (Rome): *causa contra Judaeos finita*! There were good reasons for this long duration of the proceedings!

The rich Jews of Italy, although in their social standing still held within certain limits, exercised a great influence already at that time by means of their money and their physicians at the courts of Italian princes and even at the papal court. Supported by their well-off racial comrades living abroad, particularly in the commercial regions (34) of South Germany, they set heaven and hell in motion to suppress the Trent trial or at least to salvage what was still to be salvaged -- "for the golden calf bestirred itself: and the Jews from all nations pooled much money and accomplished much with it." (*Judenbüchlein* of D. Joh Eck!)

Hinderbach, born in Hesse (born **1418** at Rauschenberg in Hesse) in observance of his governmental duties conducted the trial to its just conclusion despite indescribable difficulties. He had spurned at **repeated** intervals high sums of money from Jewish bribery (as can be concluded from his own letters), which was all the more to his credit since he often had to struggle with financial embarrassment. He did not even fear death by poison, which had been threatened for him.

Giovanni Hinderbach, Bishop of Trent

Schramm, Pgs 36 - 40 (see https://tinyurl.com/2p8ku7cv)

(59/170) [….Simon of Trent continued]

The city of Trent in the aftermath of Simon's murder was tense as its citizens demanded justice and retribution against the Jews. Ashkenazi Jews from all over Italy and Germany mobilized to the neighboring city of Rovereto in a communal effort to free those Jews held in confinement in the comforts of their homes while awaiting trial. This consortium included powerful Jews like Salomone da Piove, the influential venetian banker and financier. It was his influence that persuaded Duke Sigismund of Austria to halt the trial. And at his request, Pope Sixtus IV appointed Battista de' Giudici as the pontifical commissioner to essentially impede Bishop Hinderbach's investigation.

Bishop Hinderbach wasn't ignorant of the politics dominating the Papal. When de' Giudici arrived in Trent, he immediately sought to establish his authority by demanding access to all the record of Hinderbach's investigation. Hinderbach respectfully brushed him off making every sweet excuse he possibly could. However when de' Giudici requested to see the remaining Jews confined in the safety of their homes while awaiting trial, Hinderback gave a firm refusal.

Seeing his efforts in Trent were of no use, special commissioner de' Giudici moved to Rovereto where he could better assist the Jews. Immediately upon his arrival in Rovereto, de' Giudici was emboldened to order to Bishop Hinderbach to release the Jewish prisoners awaiting their trial. Hinderbach ignored the order. When Pope Sixtus IV himself ordered Hinderbach to release the accused Jews, Hinderbach didn't exactly refused but bought himself time by delaying his obedience to the Papal order. And in his last attempt to sabotage Hinderbach's investigation, de' Giudici requested the very person tasked with certifying the official record, the notary of the Trent trials, to appear in Rovereto. Hinderbach advised his notary to refused the request knowing that his trial recorder would be murdered by the Jews in Rovereto!

Source:
Toaff, Pgs 34, 317 – 323 (see https://tinyurl.com/38yw

all the Jewish communities of northern Italy. The Trent trials of the Jews accused of little Simon's martyrdom had ended with the condemnation and execution of the principal defendants, who were burnt at the stake or decapitated in June of 1475. Other defendants, including the women of the small community, were waiting to learn their final fate, after which the trial proceedings were suspended in April by order of Sigismundo IV, Count of Tyrol, and were then newly interrupted the following July by order of Pope Sixtus IV after a brief recommencement, requested by several parties for purposes of intervening in the affair. The Pope then personally sent a special commissioner to Trent, the Dominican, Battista de' Giudici, bishop of Ventimiglia, with the task of investigating and reporting on the facts. De' Giudici, who had initially taken up lodgings at Trent, later moved to the nearby, but more secure, seat of Rovereto, in territory belonging to Venice, where they met with the lawyers, all of top rate importance, whom the Jews of Padua had decided to make available to the defendants.[61] Salomone da Piove played a prominent role in the affair, requesting the Pope to appoint an apostolic inquisitor and probably meeting Battista de' Giudici at Padua, on de' Giudici's way to Trent.[62]

Pope Sixtus IV and Battista de' Giudici

Battista de' Giudici wasn't discouraged either. Unable to meet the women and other defendants due to Hinderbach's refusal, he concluded that he could do little by remaining at Trent. The hostile and intimidating climate – as he saw it – in which he was compelled to work, actually prevented him from making the desired progress in his inquiry.[25] The failure of Salomone Fürstungar's mission to Sigismundo, of which de' Giudici had been duly informed, was only an obvious prelude to the imminent resumption of the trials, leaving him with very little time in which to work, carrying the dossiers to Rome with only moderate hope that the appeals process might be approved and that the defendants might be released before they suffered the anticipated punishment.

In very late September 1475, less than one month after de' Giudici's arrival in the city, the pontifical commissioner decided to leave Trent and move to Rivereto, outside Hinderbach's jurisdiction. The choice of city seemed a rather delicate one, since Rovereto was known as the established general headquarters of the Ashkenazi Jewish community of northern Italy, actively mobilized some time before, in their efforts to exonerate the accused from any responsibility in Simonino's murder. It was also foreseeable that the bishop would spare no pains in representing the apostolic functionary as being under the thumb of the Jews. And Hinderbach lost no time in stressing the unsuitability of de' Giudici's decision. In a letter to the humanist friend Raffaele Zovenzoni, the bishop of Trent [Hinderbach] noted that the reasons for the commissioner's [de' Giudici's] move to Rovereto were just phony excuses and that the presence of the Jews gathered in the city at that time was highly suspicious.[26]

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Immediately upon his arrived at Rovereto, the apostolic commissioner ordered the bishop of Trent to free the prisoners without delay, particularly, the women and children, and he prohibited subjecting them to torture. At the same time, the Jews presented Battista de' Giudice with an appeal disputing the validity of the trials, signed by Jacob da Riva and Jacob da Brescia.[28] They were ready to accept it, instructing Hinderbach to respond to thirteen counts in an indictment accusing him, among other things, of bringing the trials solely to misappropriate the property of the condemned, estimated at twenty thousand florins.

The efforts expended to cause problems for the inquisitorial machinery set up at Trent enjoyed an initial success on 12 October 1475, when Sixtus IV himself, at the request of the Jews gathered at Rovereto, instructed Hinderbach to release the incarcerated women and children, said to be confined in precariously unhealthy conditions, and whom Sixtus believed to be innocent.[29] De' Giudici, for his part, invited Giovanni da Fondo, the notary at the Trent trials, to appear before him to testify as a witness. The notary's refusal was clear and immediate. Giovanni in fact maintained that he feared for his life: the Jews at Rovereto would not hesitate to have him murdered.[30]

Toaff, Pgs 34, 317 - 323 (see https://tinyurl.com/38yw5udj)

 [….Simon of Trent continued]

The Jews in Rovereto were in a rush to release their implicated brothers and sisters imprisoned in the comforts of their home at Trent. They knew that Hinderbach was discovering a lot of damaging secrets about their ritual practices through all the confessions and depositions. Salomone Fürstungar, another jew of great influence and wealth, made a special visit to Duke Sigismund of Austria to request him to order the release of those Jews in house arrest at Trent. By the time Fürstungar met with the Archduke, it was too late.

Archduke Sigismund received a letter from Bishop Hinderbach. The said letter disclosed those secrets Jews did not want revealed. Hinderback included details such as the obscene desecration of Simon's body and "doing the fig" while spitting at the corpse. Upon learning of this disturbing practice, the Archduke withdrew his favor of the Jews and ordered the trial at Trent to resume while the prisoners remained in house arrest. At this point, the Jewish community knew that the fates of those in-house arrest were sealed.

So the Jews resorted to their last option: the assassination of Bishop Hinderbach. Salomone Fürstungar summoned a Christian convert working for Hinderbach by the name of Israel Wolfgang. Knowing Hinderbach's daily schedule and habits, Israel Wolfgang was in the perfect position to poison the Bishop. But who was Israel Wolfgang?

Source:
Toaff, Pgs 34-35, 47, 317 – 323, 329 (see https://tinyurl.com/

Giovanni Hinderbach summarized the Trent defendants' depositions relating to the scene of the outrageous acts performed in the synagogue in a letter sent to Innsbruck in the fall of 1475, addressed to the orator of the Republic of Venice before Sigismundo, Archduke of Austria, written in a kind of Italian which was unusual for him and somewhat crude:

"The said Jews, or some of them, the said body having been placed on the *almemor*, said the following, or similar words, in the Hebrew language: 'This be in contempt and shame of our enemies', referring to us Christians. Quite a few others 'did the fig' in the eyes of the corpse, while others raised their hands to heaven and stamped their feet on the ground, while others spat in the face of the said body, saying these other words: 'Go to the God of Jesus, your God, and Mary, may she help you; pray to her to free you, and may she rescue you from our hands' ".[28]

Toaff, Pgs 34-35, 47, 305 – 321, 329 (see https://tinyurl.com/38yw5udj)

As early as late September, Salomone Fürstungar returned to

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Trent, disillusioned by his meeting with Sigismundo at Innsbruck. The archduke had in fact refused to intervene to free the prisoners and was persuaded that the trials should resume for the purpose of arriving at a final determination of the defendants' guilt or innocence. The path was now free for Hinderbach, who had probably exerted pressure on Sigismundo to obtain a decision of this kind. For his part, Fürstungar, angered by the unexpected failure of his mission, was now resolutely determined to avenge himself upon the implacable bishop of Trent by dispatching him to his Creator, perhaps in the company of his collaborators. And he knew he had a bold assassin at hand, prepared to do the job.

Israel Wolfgang was urgently summoned to the usual meeting place, at night. In the stalls of the "alla Rosa" inn, Fürstungar informed Wolfgang of the negative outcome of the appointment with Sigismundo and asked him to carry out an immediate plan to terminate Hinderbach's existence by poisoning.[22] The poison was to be put in his food while circumventing the many precautions with which the prudent bishop had thought fit to protect his life. The young painter, eager to carry out the new mission entrusted to him, carefully examined Hinderbach's habits at table. All dishes and wine placed on the table were tasted by various persons on three occasions, i.e., by the cook, in the kitchen, by the steward, in putting the dish on the sideboard, and by the waiter, in placing it on table. The poison therefore had to be placed in the food after the last servant had tasted it. Israel Wolfgang said he was capable of choosing the right time, but needed to find the raw material, an effective and lethal poison. Upon his return to the castle at Buonconsiglio, he quickly set to work..[23]

 [….Simon of Trent continued]

Israel Wolfgang was a jew convert to Catholicism and Hinderbach took a liking to him. He was also very useful to Hinderbach because of his fluency in Hebrew, which would have helped the Bishop understand the bank ledgers of the Jews guilty of killing Simon. But Wolfgang used his conversion into Christ as a decoy to allow him access to the imprisoned Jews under house arrest and to help them escape. He made several contacts with the imprisoned Jewish women and let them know of his plot to help them escape.

Unfortunately for Wolfgang, the Jewish males under house arrest became informants against him when they learned that his priority was to help only the women to escape. Wolfgang was caught off guard as authorities appeared while he was dining in Bishop Hinderbach's castle and placed him under arrest. Just like all the Jews implicated in the murder of Simon, Israel Wolfgang gave a very revealing deposition disclosing many secrets of the Jewish ritual practices of torturing Christian children to blaspheme the Lord Jesus Christ.

Source:
Toaff, Pgs 315 - 324 (see https://tinyurl.com/38

Giovanni Hinderbach had taken a liking to the young convert, Israel Wolfgang, and had demonstrated his trust in him by admitting him freely to the castle and allowing him to sit at table among his servants and courtiers. But his trust was not entirely disinterested. In the summer of 1475, Wolfgang, the convert painter, was in fact the only Christian in Trent who could read and understand Hebrew. This knowledge was indispensable to the young bishop, who, having confiscated the goods of the condemned, found himself in need of someone capable of deciphering the bank ledgers of the Jews, drawn

But at the same time, Israel Wolfgang had simultaneously decided to use his conversion as a disguise, permitting him more easily to help the Jewish women confined under house arrest, facilitating their escape and expatriation.[4] He secretly informed his influential and powerful protector of these intentions: Salomone da Piove di Sacco, who had allowed Wolfgang to stay in his home as a guest, allowing him to meet his family and learn their secrets. The nearby city of Rovereto, located in the high valley of Lagarina, which belonged to the Republic of Venice and was therefore outside bishop Hinderbach's jurisdiction, had been selected as the general headquarters of the representatives of the Ashkenazi community of the Veneto region for the task of making every effort to obtain the release of those defendants still in prison in Trent, and to invalidate the trials. Salomone Cusi, sent to Rovereto by Salomone da Piove, informed anyone who needed to know of Israel Wolfgang's full preparedness to bring about the prisoners' release, particularly the women, quickly, and without attracting attention.[5] Jacob of Brescia, Jacob di Bonaventura da Riva, and Cressone da Nuremberg, some of the more prominent exponents of the "lobby" gathered at Rovereto, were perfectly well aware of the dangerous mission which the bold young Saxon, camouflaged as a Christian, had voluntarily assumed.

The meeting between Israel Wolfgang and Giovanni Pietro da Mantova, the German Jew from Erlangen, was held on 18 October. Two days later, the Trent trials were officially re-opened, on Hinderbach's initiative, with the explicit consent of the court at Innsbruck.

One week after that, Israel Wolfgang was already in trouble, betrayed by Lazzaro da Serravalle and Isacco da Gridel di Vedera, Angelo da Verona's servants, as well as by Mosè da Franconia, teacher

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of Tobias's children, and Joav da Ansbach, the ignorant scullery boy in Tobias's kitchen, who, tortured and confessing, out of envy or spite, had accused the young Saxon painter of responsibility for little Simon's murder.[35]

Israel Wolfgang was arrested on 26 October while dining at the castle, calmly and with a good appetite, with the bishop's officials and courtiers. Immediately transferred to the prisons of the Buonconsiglio, he was subjected to an exuberant dose of torture to induce him to say whatever he knew or imagined.

Toaff, Pgs 315 - 324 (see https://tinyurl.com/38yw5udj)

(62/170) [….Simon of Trent continued]

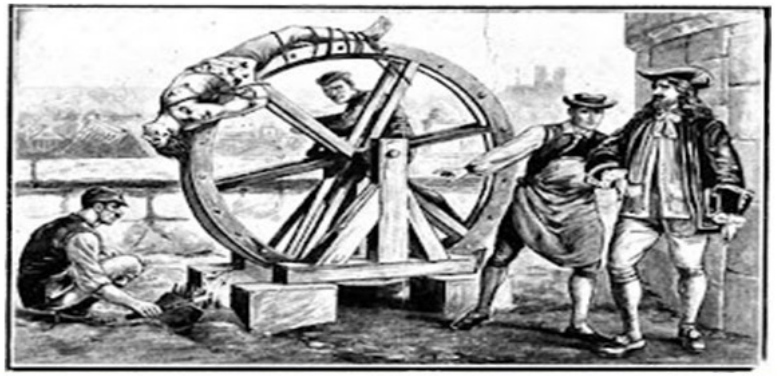
Bishop Hinderbach purposely had Israel Wolfgang to be the last jew to be executed. The Bishop made sure that no mercy was to be given to his favorite convert, whom he happily took in. However, Bishop Hinderbach gave Wolfgang the mercy to say his last words which the Jewish convert used to proudly boast of the Jewish ritual practice of slaughtering innocent Christian children. Wolfgang is quoted saying “Yes, I am perfectly persuaded and convinced that killing Christian children and consuming their blood and swallowing it was a good thing. If I could obtain the blood of a Christian boy for our Passover feast, of course I would drink it and eat it, if I could do so without attracting too much attention….I wish to die a true jew.”

All of Israel Wolfgang’s bones and joints were broken by an executor striking various parts of Wolfgang’s body multiple times with a wooden wheel on spokes. It wasn’t long ago that Israel Wolfgang was feasting on fine meat under the hospitality of Hinderbach at the Bishop’s castle. Several months later, Hinderbach ordered that Wolfgang’s corpse be left for the crows to feast on.

Source:
Toaff, Pgs 325 – 326 (see https://tinyurl.com/38

Wolfgang was, deliberately, the last to be executed, condemned by Giovanni Hinderbach’s tribunal on 19 January 1476.

Offended and feeling betrayed, Hinderbach made no exception of any kind for Wolfgang, and punished him much more harshly than even the principal defendants on trial; his body, cruelly broken on the wheel, was devoured by animals. The young Saxon painter and miniaturist, “who said that he was less than twenty five years old, although he looked at least twenty nine”, faced martyrdom without batting an eye, dying a death which, both in his eyes and from the point of view of that German Judaism to which he belonged, he had been taught to court to sanctify the name of God (*’al qiddush ha-Shem*).



Toaff, Pg 325 - 326 (see https://tinyurl.com/38yw5udj)

‘Yes, I am perfectly persuaded and convinced that killing Christian children and consuming their blood and swallowing it was a good thing [...] If I could obtain the blood of a Christian boy for our Passover feast, of course I would drink it and eat it, if I could do so without attracting too much attention. Know ye that, although I have been baptized, I, Israel, son of Meir, may he rest in peace, a Jew of Brandenburg, intend, and have established in my soul, that I wish to die a true Jew. I had

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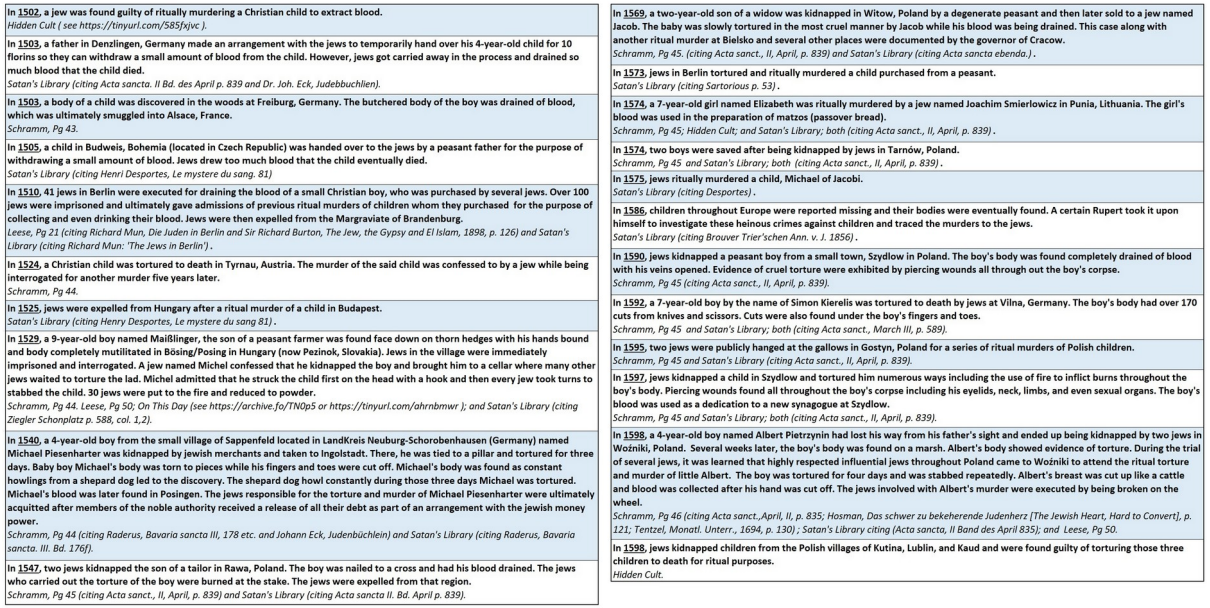
myself baptized when I saw that I had gotten caught, and in doubt that I might be condemned to death, believing that I could avoid it, as actually happened. Know ye, therefore, that I, Israel da Brandenburg, Jew, do not consider anything believed and observed by the Christian religion to be true at all. I believe with an unshakeable faith that the religion of Israel is correct and holy”.[37]

In the 16th century, about 20 ritual murders were documented. A lot of these ritual murders took place in Poland, Hungary, and Germany. Noticed how you don’t see France, England, and Spain in this list as those countries had an existing banishment of Jews. Although it may appear that the number of ritual murders went down in the 16th century, keep in mind that these were just the documented ones. During the investigation of the 1510 ritual murder of a boy in Berlin, over a hundred Jews were interrogated. Each one of those Jews confessed to committing at least one ritual murder of a child whom they purchased.

Sources:
Leese (see https://tinyurl.com/53vzcm3n).
Schramm (see https://tinyurl.com/2yuajtz7).
Satan’s Library (see https://archive.fo/DCOma).
“Hidden Cult” (see https://tinyurl.com/3w3kpnr2).



In 1502, a jew was found guilty of ritually murdering a Christian child to extract blood.
Hidden Cult (see https://tinyurl.com/585fxjvc).

In 1503, a father in Denzlingen, Germany made an arrangement with the jews to temporarily hand over his 4-year-old child for 10 florins so they can withdraw a small amount of blood from the child. However, jews got carried away in the process and drained so much blood that the child died.
Satan's Library (citing Acta sancta. II Bd. des April p. 839 and Dr. Joh. Eck, Judebbuchlien).

In 1503, a body of a child was discovered in the woods at Freiburg, Germany. The butchered body of the boy was drained of blood, which was ultimately smuggled into Alsace, France.
Schramm, Pg 43.

In 1505, a child in Budweis, Bohemia (located in Czech Republic) was handed over to the jews by a peasant father for the purpose of withdrawing a small amount of blood. Jews drew too much blood that the child eventually died.
Satan's Library (citing Henri Desportes, Le mystere du sang. 81)

In 1510, 41 jews in Berlin were executed for draining the blood of a small Christian boy, who was purchased by several jews. Over 100 jews were imprisoned and ultimately gave admissions of previous ritual murders of children whom they purchased for the purpose of collecting and even drinking their blood. Jews were then expelled from the Margraviate of Brandenburg.
Leese, Pg 21 (citing Richard Mun, Die Juden in Berlin and Sir Richard Burton, The Jew, the Gypsy and El Islam, 1898, p. 126) and Satan's Library (citing Richard Mun: 'The Jews in Berlin') .

In 1524, a Christian child was tortured to death in Tyrnau, Austria. The murder of the said child was confessed to by a jew while being interrogated for another murder five years later.
Schramm, Pg 44.

In 1525, jews were expelled from Hungary after a ritual murder of a child in Budapest.
Satan's Library (citing Henry Desportes, Le mystere du sang 81) .

In 1529, a 9-year-old boy named Maißlinger, the son of a peasant farmer was found face down on thorn hedges with his hands bound and body completely mutilitated in Bösing/Posing in Hungary (now Pezinok, Slovakia). Jews in the village were immediately imprisoned and interrogated. A jew named Michel confessed that he kidnapped the boy and brought him to a cellar where many other jews waited to torture the lad. Michel admitted that he struck the child first on the head with a hook and then every jew took turns to stabbed the child. 30 jews were put to the fire and reduced to powder.
Schramm, Pg 44. Leese, Pg 50; On This Day (see https://archive.fo/TN0p5 or https://tinyurl.com/ahrnbmwr); and Satan's Library (citing Ziegler Schonplatz p. 588, col. 1,2).

In 1540, a 4-year-old boy from the small village of Sappenfeld located in LandKreis Neuburg-Schorobenhausen (Germany) named Michael Piesenharter was kidnapped by jewish merchants and taken to Ingolstadt. There, he was tied to a pillar and tortured for three days. Baby boy Michael's body was torn to pieces while his fingers and toes were cut off. Michael's body was found as constant howlings from a shepard dog led to the discovery. The shepard dog howl constantly during those three days Michael was tortured. Michael's blood was later found in Posingen. The jews responsible for the torture and murder of Michael Piesenharter were ultimately acquitted after members of the noble authority received a release of all their debt as part of an arrangement with the jewish money power.
Schramm, Pg 44 (citing Raderus, Bavaria sancta III, 178 etc. and Johann Eck, Judenbüchlein) and Satan's Library (citing Raderus, Bavaria sancta. III. Bd. 176f).

In 1547, two jews kidnapped the son of a tailor in Rawa, Poland. The boy was nailed to a cross and had his blood drained. The jews who carried out the torture of the boy were burned at the stake. The jews were expelled from that region.
Schramm, Pg 45 (citing Acta sanct., II, April, p. 839) and Satan's Library (citing Acta sancta II. Bd. April p. 839).

In 1569, a two-year-old son of a widow was kidnapped in Witow, Poland by a degenerate peasant and then later sold to a jew named Jacob. The baby was slowly tortured in the most cruel manner by Jacob while his blood was being drained. This case along with another ritual murder at Bielsko and several other places were documented by the governor of Cracow.
Schramm, Pg 45. (citing Acta sanct., II, April, p. 839) and Satan's Library (citing Acta sancta ebenda.) .

In 1573, jews in Berlin tortured and ritually murdered a child purchased from a peasant.
Satan's Library (citing Sartorious p. 53) .

In 1574, a 7-year-old girl named Elizabeth was ritually murdered by a jew named Joachim Smierlowicz in Punia, Lithuania. The girl's blood was used in the preparation of matzos (passover bread).
Schramm, Pg 45; Hidden Cult; and Satan's Library; both (citing Acta sanct., II, April, p. 839) .

In 1574, two boys were saved after being kidnapped by jews in Tarnów, Poland.
Schramm, Pg 45 and Satan's Library; both (citing Acta sanct., II, April, p. 839) .

In 1575, jews ritually murdered a child, Michael of Jacobi.
Satan's Library (citing Desportes) .

In 1586, children throughout Europe were reported missing and their bodies were eventually found. A certain Rupert took it upon himself to investigate these heinous crimes against children and traced the murders to the jews.
Satan's Library (citing Brouver Trier'schen Ann. v. J. 1856) .

In 1590, jews kidnapped a peasant boy from a small town, Szydlow in Poland. The boy's body was found completely drained of blood with his veins opened. Evidence of cruel torture were exhibited by piercing wounds all through out the boy's corpse.
Schramm, Pg 45 (citing Acta sanct., II, April, p. 839).

In 1592, a 7-year-old boy by the name of Simon Kierelis was tortured to death by jews at Vilna, Germany. The boy's body had over 170 cuts from knives and scissors. Cuts were also found under the boy's fingers and toes.
Schramm, Pg 45 and Satan's Library; both (citing Acta sanct., March III, p. 589).

In 1595, two jews were publicly hanged at the gallows in Gostyn, Poland for a series of ritual murders of Polish children.
Schramm, Pg 45 and Satan's Library (citing Acta sanct., II, April, p. 839).

In 1597, jews kidnapped a child in Szydlow and tortured him numerous ways including the use of fire to inflict burns throughout the boy's body. Piercing wounds found all throughout the boy's corpse including his eyelids, neck, limbs, and even sexual organs. The boy's blood was used as a dedication to a new synagogue at Szydlow.
Schramm, Pg 45 and Satan's Library; both (citing Acta sanct., II, April, p. 839).

In 1598, a 4-year-old boy named Albert Pietrzynin had lost his way from his father's sight and ended up being kidnapped by two jews in Woźniki, Poland. Several weeks later, the boy's body was found on a marsh. Albert's body showed evidence of torture. During the trial of several jews, it was learned that highly respected influential jews throughout Poland came to Woźniki to attend the ritual torture and murder of little Albert. The boy was tortured for four days and was stabbed repeatedly. Albert's breast was cut up like a cattle and blood was collected after his hand was cut off. The jews involved with Albert's murder were executed by being broken on the wheel.
Schramm, Pg 46 (citing Acta sanct.,April, II, p. 835; Hosman, Das schwer zu bekeherende Judenherz [The Jewish Heart, Hard to Convert], p. 121; Tentzel, Monatl. Unterr., 1694, p. 130) ; Satan's Library citing (Acta sancta, II Band des April 835); and Leese, Pg 50.

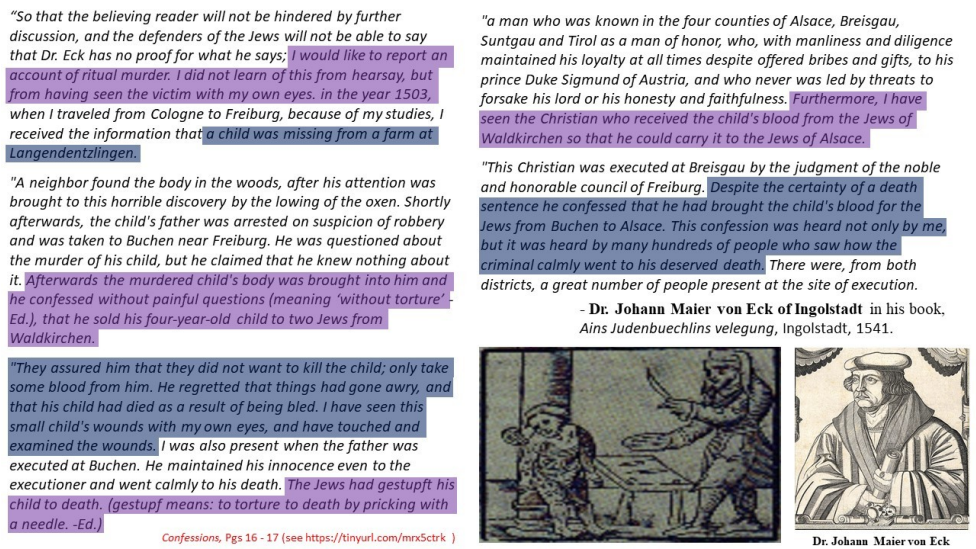
In 1598, jews kidnapped children from the Polish villages of Kutina, Lublin, and Kaud and were found guilty of torturing those three children to death for ritual purposes.
Hidden Cult.

(64/170)

In 1503, a father in the town of Denzlingen (Langendentzlingen) in Germany made an arrangement with two Jews to allow them to draw blood from his 4-year-old son at remote location of their choosing. The two Jews still killed the boy anyways in violation of the sick-twisted agreement with the father. Perhaps they got carried away with excitement as they were drawing the child's blood or maybe they really did intend to ritually murder the boy. The boy's body was found in the woods by the father's neighbor. The father eventually confessed to making that despicable agreement with the two Jews, who unfortunately got away. The father cried during his confession. He told the authorities that he was assured that the Jews wouldn't kill his the boy and that they only wanted some blood. The father was executed.

This unfortunate occurrence was well documented by Dr. Johann Maier von Eck of Ingolstadt, who is well known as a theological adversary of Martin Luther. Dr. Eck saw the child's body with his own eyes and touched the wounds of the deceased child with his own hands. And he witnessed the execution of the father. He also witnessed the execution of a peasant Christian man who was hired by the Jews to bring the boy's blood from the small town of Buchen (now part of Austria) to Alsace (in France). The said peasant confessed to transporting the child's blood at his execution, which was witnessed by hundreds of people.

Sources:
Confessions, Pgs 16 -17 (see https://tinyurl.com/mrx5ctrk).



"So that the believing reader will not be hindered by further discussion, and the defenders of the Jews will not be able to say that Dr. Eck has no proof for what he says; I would like to report an account of ritual murder. I did not learn of this from hearsay, but from having seen the victim with my own eyes. in the year 1503, when I traveled from Cologne to Freiburg, because of my studies, I received the information that a child was missing from a farm at Langendentzlingen.

"A neighbor found the body in the woods, after his attention was brought to this horrible discovery by the lowing of the oxen. Shortly afterwards, the child's father was arrested on suspicion of robbery and was taken to Buchen near Freiburg. He was questioned about the murder of his child, but he claimed that he knew nothing about it. Afterwards the murdered child's body was brought into him and he confessed without painful questions (meaning 'without torture' -Ed.), that he sold his four-year-old child to two Jews from Waldkirchen.

"They assured him that they did not want to kill the child; only take some blood from him. He regretted that things had gone awry, and that his child had died as a result of being bled. I have seen this small child's wounds with my own eyes, and have touched and examined the wounds. I was also present when the father was executed at Buchen. He maintained his innocence even to the executioner and went calmly to his death. The Jews had gestupft his child to death. (gestupf means: to torture to death by pricking with a needle. -Ed.)

Confessions, Pgs 16 - 17 (see https://tinyurl.com/mrx5ctrk)

"a man who was known in the four counties of Alsace, Breisgau, Suntgau and Tirol as a man of honor, who, with manliness and diligence maintained his loyalty at all times despite offered bribes and gifts, to his prince Duke Sigmund of Austria, and who never was led by threats to forsake his lord or his honesty and faithfulness. Furthermore, I have seen the Christian who received the child's blood from the Jews of Waldkirchen so that he could carry it to the Jews of Alsace.

"This Christian was executed at Breisgau by the judgment of the noble and honorable council of Freiburg. Despite the certainty of a death sentence he confessed that he had brought the child's blood for the Jews from Buchen to Alsace. This confession was heard not only by me, but it was heard by many hundreds of people who saw how the criminal calmly went to his deserved death. There were, from both districts, a great number of people present at the site of execution.

- **Dr. Johann Maier von Eck of Ingolstadt** in his book, *Ains Judenbuechlins velegung*, Ingolstadt, 1541.

(65/170)

Another noticeable ritual murder in the 16th century was of a four-year-old boy from the Polish village of Woznik. Albert Pietrzynin was within his father's sight and then all of the sudden the boy was no longer seen. Two Jews kidnapped the innocent lad and took him to the home of a rabbi named Isaac. Little Albert was kept in a celler where he cried continuously for several weeks until it was that time of the year when Jews celebrated Passover. Jews from all over the region celebrated passover in the year of 1598 by witnessing the most horrific torture ever to be inflicted on a human being. The fact that this was a four-year-old boy makes it beyond egregious. Albert was tortured for four days. Those in attendance of the sick celebratory ritual included the most prominent and influential Jews in the region. The day after their celebration, the Jews dumped Albert's body on a marsh.

When the Jews were rounded up and taken before a high court, they attempted to bribe the officials with the utter most hubris and asserted their "privilege". Any thought of taking the generous bribe was overshadowed by the mass public outrage over the murder. No authoritative official would have taken the high risk of putting his name on a decree releasing the Jews in fear of an angry mob demanding public executions of the Jews. One of the Jews even had the audacity to request baptism thinking it would spare his life from death or any form of punishment, but to his disappointment he was assured that he would be condemned regardless.

When asked during his interrogation why didn't they bury the body of the child, Isaac explained that if a jew buried a goyim or non-jew, he would be polluting himself and it would amount to a deadly sin. In o ristian children like Albert were just some useless carcass left for

Sources:
Schramm, Pgs 45 – 46, 266 (see https://tinyurl.com/2yuajt

In **1598** in the village of **Woznik** (Podolia) the four-year-old son Albert of the farmer **Pietrzynin** of **Smierzanow**, who had left his father's side and lost his way, was kidnapped by two young Jews and butchered [in the Jewish manner: Whenever the verb *schächten* is used, it indicates butchering according to Jewish slaughtering rites.] under the most horrific tortures four days before the Jewish **Easter**, at which **the most influential Jews of the region were present**. The body was at first hidden under barrels, then thrown on marshy ground. The crime was soon discovered by reason of the features of the wounds; the Jews offered everything to bribe the judges of the highest Polish court at **Lublin**. They possessed the impudence to refer to "privileges," according to which they could not recognize the court. (47) Nevertheless, the "Royal High General Court" decided that "the Jews could not be protected by their charters [of privileges] which they produced, in such an abominable atrocity and such a horrible crime. . ." The elders of the Jews of Lublin now attempted to obtain "postponement of the case," in order to "carry the investigation a farther distance" according to their well-known practices, "to prove" their "innocence." They had no success. One of the murderers, Isaac, stated that the child had been hidden at first in a cellar for several weeks. The Jewess Anastasia had gone to the child [he stated] when he whimpered from being afraid. . .," . . . "after which Mosko and Selmann took the child and brought him through a chamber; but Isaac walked behind them with the knife with which they were otherwise used to using to slaughter cattle, and had killed the child in this manner. Moses had cut, or rather stabbed the breast, as did Selmann, but Isaac had cut the hand, after which they caught up the blood into a pot. . ." One of the Jews, who kidnapped the child, Aaron, suddenly wanted to be baptized. But when it was revealed to him that he would be condemned despite this, "the Jew fell silent and was very shaken" and declared that he would then die as a Jew.

The chief perpetrators were broken on the wheel; the Rabbi Isaac confessed before his death that the Jews required non-Jewish blood for ritual purposes, in part for Easter wine [i.e., for Passover wine; Whenever the author refers to "Jewish Easter," the festival of Passover, *Pessach*, is meant; Easter and Passover occur during the same time of year, and in fact the date of Easter is determined (approximately) by the date upon which Passover falls.], and in part for Easter bread! (*Acta sanct.*, April, II, p. 835; Hosman, *Das schwer zu bekeherende Judenherz*[*The Jewish Heart, Hard to Convert*], p. 121; Tentzel, *Monatl. Unterr.*, 1694, p. 130). As we place where the body was discovered was clearly so selected with the intention that the murder could be ascribed to perpetrators from **Polna**. The covering of the body with four flimsy spruce branches originated quite obviously more from the need **of a certain piety**, than the aim of hiding the body . . .(24) But Theodor **Fritsch** correctly assumed in this connection that here, too, ritual-symbolic motives were at work. Actually, in the year **1598** -- which could not have been known to **Fritsch** -- in a Polish ritual-murder trial on the occasion of the blood-murder of **Woznik** in the Podolia province, to which a four-year-old child of a peasant from **Smirzanóv** fell victim, a Rabbi explained at his interrogation that Jews are **not** allowed **in any instance** to bury one of the *goyim*, because they would thereby pollute themselves by this act and burden themselves with a **deadly sin**(25).

Schramm, Pgs 45 – 46, 266 (see https://tinyurl.com/2p8ku7cv)

In both the 17th and 18th centuries combined there were a total of 21 reported ritual murders where children and even a few adults had their bodies emptied of blood and covered with piercing wounds. But also to note is that in there is an increase in the percentage of these ritual murders where Jews are not held accountable. Perhaps, Jews are reducing their risks by carrying out less of these ritual murders. Or that many of these ritual killings go unreported especially when children are sold to Jews by desperate parents or guardians. But the fact remains that Jews still continue to carry out these ritual murders during this period despite the numerous times they've been caught and faced the most severe punishments over the centuries. Neither the expulsions nor the general population's contempt for them has motivated Jews to reflect on their past behavior.

Sources:
Schramm, Pgs 45 – 46, 266 (see https://tinyurl.com/2yuajtz7).

In 1603, a child was ritually murdered in Verona, Italy. The jew responsible was tried and then acquitted on the grounds that "the Hebraic rite abhors the shedding of blood". The accused jew also had the favor of various princes who declared "this rumour of the use of blood to be vain and false" despite the circumstances of this case being consistent with the modus operandi of jews carrying out such ritual killings over many centuries. *Leese, Pg 21 (citing Roth, The Ritual Murder Libel and the Jew, p. 78).*
In 1650, a jew ritually killed a 5-year-old boy by the name of Mathias Tillich in Kaaden Bohemia (in Czech Republic). The child's fingers on both hands were cut off with a knife. By imperial order, jews were banished from Bohemia. *Schramm, Pg 46 (citing Eisenmenger, Entdecktes Judentum [Judaism Discovered], p. 373 and Hosmann, Judenherz[Jewish Heart], p. 47).*
In 1655, a child was ritually murdered during Easter celebration by jews in Lower Germany. *Satan's Library (citing Tentzel, monatl. Unterred. v. Juli 1693 p. 553).*
In 1663, a rabbi named Mattatia Kalahora was found guilty and executed for ritually killing a Christian child in Krakow, Poland. *Hidden Cult (see https://tinyurl.com/585fxjvc).*
In 1665, a woman was murdered in the jewish quarter of Vienna. Her body, being completey drained of blood, was found in a sack weighted with stones inside a horse-trough and had numerous piercing wounds. Her head, shoulders, and thighs were cut off. *Schramm, Pg 46 and Satan's Library (citing H.A. von Ziegler, Tagl. Schaupl. p. 553).*
In 1670, a series of ritual murders took place in Vienna and the public outlash was such that signs were placed everywhere warning the jews to depart by the evening of Corpus Christi or face the consequences of death. 1,400 jews retreated to either Venice or Turkey where they were free to carry out their ritual murdering practices. *Schramm, Pg 46 - 47 (citing Eisenmenger-Schieferl, Entdecktes Judentum [Judaism Uncovered], Dresden, 1893, p. 369).*
In 1670, a mother in Metz (in Northeast France) lost her 3-year-old boy on their way to a well. A jew named Raphael Levi was seen carrying the boy away on a horse. To avert suspicion, jews spread the rumor that the boy was killed by a pack of wolves. But that rumor was dispelled after a thorough search in the woods led to the discovery of the boy's head, neck, and ribs. Further, his clothes were not torn when the body was discovered. Nor was there a trace of blood found on any article of the boy's clothing. Levi was found guilty and burned alive. *Leese, Pg 22 (citing Drumont, La France Juive) and Satan's Library (citing Abrege du proces fait aux Juifs de Metz, ebd. 1670).*
In 1675, a 4-year-old child was ritually murdered by the jews in Miess in Bohemia. *Satan's Library (citing Acta sancta II.Bd. des April).*
In 1684, a 6-year-old boy by the name of Gabriel was kidnapped by a jew named Schulka in the village of Grodno, Minsk in Russia. The boy was taken to Bialystock (located in northeast Poland) and was tortured to death by several jews. His body was found completely drained of blood. *Satan's Library (citing Records of the magistrate at Zabludvo) .*
In 1690, jews ritually murdered a boy named Galvil in Belarus. A documentary was made about this ritual murder in 1997 in Belarus. *Hidden Cult.*
In 1698, a child was ritually murdered in Sandomir, Poland. The jew responsible for the murder was condemn at the highest court of Poland. However, the local court eventually acquitted him. *Leese, Pg 22 (citing Roth, The Ritual Murder Libel and the Jew, p. 24) .*
In 1744, an 8-year-old boy by the name of Franz Locherer went missing in Eppan an der Weinstraße in the South Tyrol area located in Northern Italy. Four days later, his body was found in the forest lying on a tree trunk. The boy's body was cut up such that his intestines protruded out and completely empty of blood. There were stab wounds to the boy's neck along with abrasions indicating that young Franz was also strangled. He was also circumcised. Witnesses observed a suspicious jew wandering the area for a long period of time. Unfortunately, the suspected jew fled while the authorities took their time to conduct an investigation. *Schramm, Pg 49 - 50 (citing Deckert: Vier Tiroler Kinder, Opfer des chassidischen Fanatismus, Vienna, 1893).*

In 1747, the body of a traveling journeyman was found in a marsh located in Zaslav, Russia. The said body was found completely empty of blood and disfigured as such: eight fingers and three toes of the left foot were cut off; toe nails were torn off the remaining ones; Bones were smashed and teeth were knocked out; and blood vessels had been cut and pulled out. Jews in the vicinity were arrested. One of the jews came forward and stated that the victim gotten drunk in a jewish brewery and then tortured for over several days in front of the jewish elders. His blood was collected and used to make matzos. The jews were sentenced to death. This would be the last death sentence issued to jews for ritual murders in Russia. *Schramm, Pg 50.*
In 1748, jews were condemned by the Episcopal Court for ritually murdering a child in Duniagrod, Poland. *Leese, Pg 22 (citing Roth, The Ritual Murder Libel and the Jew).*
In 1753, jews were condemn by the Episcopal Court for ritually murdering a child in Pavalochi, Poland. *Leese, Pg 22 (citing Roth, The Ritual Murder Libel and the Jew).*
In 1753, jews were condemn to death by the Episcopal Court for the ritual murder of a 3-year-old boy in Zhytomir, Poland. *Leese, Pg 22 (citing Roth, The Ritual Murder Libel and the Jew, p. 25).*
In 1753, 3-year-old Stephan Studzitsky, the son of a Russian nobleman was kidnapped in his home village of Marcova Volnitsa and ritually murdered on Good Friday in Kiev. The boy's body was discarded into the woods and emptied of blood. The boy's blood was poured into several bottles. Two jewessess named Breina and Fruzha confessed in taking part in the killing and implicated their husbands. Other jews were implicated, and they too confessed their part in the heinous crime. Every jew who was implicated was executed. *Schramm, Pg 50 (citing Géza von Ónody, Tisza-Eszlár (1883)); Hidden Cult; and Satan's Library (citing Criminal Register of the City Court of Kiev).*
In 1764, the 10-year-old son of a Johann Balla was kidnapped while plucking flowers in a meadow and ritually murdered in Orkuta, Hungary. Found in the woods, his body had numerous wounds and was drained of blood. *Leese, Pg 50 and Schramm, Pg 50 and Satan's Library (citing Tisza-Eslar, von einem ungarischen Ubgeordneten 108) .*
In 1791, a child was kidnapped and ritually murdered in Holleschau (now in Czech Republic). *Schramm, Pg 50 and Satan's Library (citing Tisza-Eslar, v.e. ungar. Abgeord.).*
In 1791, a child was kidnapped and ritually murdered in Woplawicz in the district of Lublin/Duplin, Poland. *Schramm, Pg 50 and Satan's Library (citing Tisza-Eslar, v.e. ungar. Abgeord.).*
In 1791, a young Greek was ritually murdered in the district of Pera (in Istanbul). 60 jews were hanged at the gallows. *Schramm, Pg 50 and Satan's Library; both (citing H. Desp., le mystère du sang., p. 89).*
In 1791, jews were condemn for murdering a 13-year-old boy named Andreas Takáls in Tăşnad (now in Romania). The boy's body was drained of blood. The most damning evidence incriminating the jews was the testimony of the 5-year-old son of one of the murderers. The jews were eventually pardoned by a high court in Vienna with the approval of Emperor Leopold VII. *Leese, Pg 50; Schramm, Pg 48-49 (citing Géza von Ónody, Tisza-Eszlár (1883), p. 113 - 116 and court documents of the Komitatsgericht[Comitat Court] at Zilah (Hungary)); and Satan's Library (citing Ger.-Akt i.d. Archiv. v. Zilah.) .*
In 1797, ritual murder accusations were being brought in Galatz, Romania as bodies of missing children started appearing. *Leese, Pg 50.*
In 1797, a jew named Saloman Schneerson was condemn to death for a ritual murder in St. Petersburg, Russia. A prominent influential jew named Petretz was able to procure Saloman's release. Saloman's grandson, Mendel would follow in his grandfather's footstep and ritually murder two boys in Russia. *Schramm, Pg 234.*

The 1791 ritual murder of Andreas Takáls that took place in the Transylvanian village of Pér is a telling sign of the future. A jew named Abraham and several other Jews were the culprits. The guilt was well established by the testimony of Abraham's own five-year-old son. Abraham's son provided a detailed testimony stating that his father along with some other Jews came home with the 13-year-old Andreas. He observed Andreas being stripped of his shirt and his mouth was stuffed with clay. Another jew named Jakob bounded his feet and hung him from a beam upside down and then cut the vein on Andreas' neck. All the blood was collected in a basin held by Abraham. Andreas' body was completely drained of blood.

Abraham along with the other Jews were found guilty and sentenced to death. But then a high court in Venice issued an order suspending the execution upon the approval of Emperor Leopold VII. In response to public outcry, the Court with the blessings of the emperor issued a condescending statement that "the belief has spread among the people that the Jews require Christian blood on certain feast days….for this opinion is only a fable. If it were true, surely it would have been betrayed long ago by the Jews converted to Christianity." At this point on it doesn't matter if there was a finding of guilt amongst the Jews for ritually murdering a Christian child, even if the 5-year-old son of one of the murderers testified against his own father. It doesn't matter that there have been number of adjudicated cases of Jewish ritual murders well documented like that of Simon of Trent and Hugh of Lincoln. Any allegation of Jews kidnapping and killing Christians to obtain blood fo

Source:
Schramm, Pgs 48 - 49 (see https://tinyurl.com/2yua

How disastrously that attitude of mind consciously or unknowingly obliged Jewry, the following case might show: The thirteen-year-old **Andreas Takáls** was made to bleed to death by a [Jewish ritual] butchering cut on 21 February **1791** in the little Transylvanian village of **Pér**. The Jew Abraham was arrested, his five-year-old son was a witness to the slaughtering and stated before the court that his father, together with the Rabbi and still other foreign Jews had slaughtered Andreas: "At night Father came home with some other Jews, among whom was also the Károlyer Rabbi of the Jews. They took from Andreas his *guba* (fur coat) removed his shirt, and held his mouth (the impression of five fingers was still discoverable on the body), stuffed his mouth with clay, and Jakob tied his feet together, hung him up by a cord from a beam, and then (the head hung downwards) cut open the vein on the right side of his neck, while Father held a leaden basin to catch the blood."(19)

The blood was taken away by the Rabbi. An eyewitness of the autopsy, the Reformed Pastor of Pér and "Chief Notary of the Reformed Church District beyond the **Theiß**," the former **Daniel Héczey**, writes in his notes(20): "Following the exhumation which took place on 24 February **1791**, the boy is now thoroughly dissected. I saw with my own eyes **that upon the opening of the veins of the right arm, not one drop of blood appeared, because the blood had been drained off from the right side of the neck** (ritual slaughter cut!) **but on the other had, from the left arm two little drops of blood flowed out, the internal vital organs were entirely empty of blood, and the diaphragm and the sexual organs together with the bladder had been torn apart**. . ."

(51)Although they had the cleverest attorneys, on the 27th of December **1792** all of the accused were condemned to death at the wheel by the Comitat Court at **Zilah**, but meanwhile an order had been issued from **Vienna**, according to which the execution of judgment **in these trials** was made dependent upon the approval of the Emperor. At the same time, a command reached the authorities [which ordered] that "anyone who would dare to make the slightest reproach to the Jews in this matter, would have to reckon with the severest penalty."

Schramm, Pgs 48 - 49 (see https://tinyurl.com/2p8ku7cv)

This occurrence excited the highest outrage of the populace. The rationale for the order, however, read as follows(21): "The belief has spread among the people, that the Jews require Christian blood on certain feast days; that is an old deeply-rooted **error** and serves only to awaken undeserved hatred against the Jews in our

homeland. His Majesty has deigned to command that the clergy and the civil authority might enlighten the people to this, for this opinion is only a **fable**. If it were true, surely it would have been betrayed long ago by the Jews converted to Christianity. If murders committed by Jews do happen, such murders are nothing other than the ordinary murders [also] committed by Christians and have no connection with the [Jewish] rite. . ."

Here are the Jewish ritual murders that took place in the 19th century. As you can see, there was a huge rise in the number of these ritual murders performed by the Jews. If you look through this chart, you will see that girls are often targeted and become victimized. You will also noticed how egregious these cases are. Not only were there more documented cases but the level of blatant corruption in every one of these cases is beyond outrageous as Jews go unpunished for the heinous crimes. Because of the egregious nature of these ritual murders in the 19th century, we will be going over several of these cases to illustrate how powerful a very small minority in Europe has become. You can attribute the increased corruption to Jewish bankers completely taking over the financial market of Europe in 1814, which marks perhaps the most significant shift in power ever recorded in history. That is when Nathan Rothschild single handedly seized most of Europe's wealth and financial capital with his infamous manipulation of the war bonds that finance the battle at Waterloo. Everyone should recall this event because this is when all of Europe and its colonies completely fell in the hands of the Jewish money power.

Sources:
Schramm (see https://tinyurl.com/2p8ku7cv).
Satan's Library (see https://archive.fo/DCOma).
Anti-Zionist League (see https://tinyurl.com/y2k4cjyj).

In **1803**, a 72-year-old jew named Hirsh kidnapped a 2-year-old child in Buchhof in the outskirts of Nuremberg in Germany. When the child was noticed missing, a search was conducted for the child and Hirsh came out of no where to supposedly help. Instead, he diverted the search to another area delaying the finding of the child, whose body was found 12 days later. The child's tongue was cut out and his mouth was filled with blood. However, the child was wearing clean clothes despite the rough weather at the time. The father of the child suspected Hirsh's involvement and requested the local authority to investigate him. The local authority refused and threaten to arrest the father. Under the bribe of jews, the local government absolved Hirsh from any involvement and coerced the father to sign an acknowledgement certifying that his child was frozen to death. *Schramm, Pg 52 and Satan's Library; both (citing Friedrich Örtel: Was glauben die Juden? [What do the Jews Believe?], Bamberg, 1823).*	In **1834**, an old man in Tripoli was ambushed by several jews and hung from a tree for several hours. As the jews saw that the old man was near death, they slashed his neck with a slaughter knife and kept the body handing until all his blood was collected in a basin. The old man's body was placed in a crate and cast off into the sea. His blood was used in the jewish unleaven bread (matzos). Ben-Noud, the jewish woman who converted to Christianity, witnessed this murder and disclosed it much later in her life. *Schramm, Pgs 54 - 55 and Satan's Library; both (citing Desportes, p. 42).*
In **1804**, a 3-year-old boy in Grafenberg (near Nuremberge, Germany) was kidnapped by a jew from Ermreuth named Bausoh. The child's scream led to soldiers rescuing the boy and preventing another ritual murder. *Satan's Library (citing Dr. J. W. Chillany).*	In **1839**, the 8-year-old son of a merchant was delivering eggs to some jews in the Greek island of Rhodes. The boy was eventually found ritually murdered and the court dismisses all charges against the jews due to the hidden jewish money power. *Satan's Library (citing Henri Desportes, Le mystere du song. 92).*
In **1805**, 12-year-old Trofim Nikitin was ritually murdered in Velish, Russia. His body was found completely drained of blood. Three jews were arrested to only be released as the court decided to leave the verdict to "the will of God". Soon after, Velish was plague with a chain of ritual murders. *Schramm, Pg 52 (citing Lyutostanski: Jüdische Ritualmorde in Rußland [Jewish Ritual-Murders in Russia], p. 17).*	In **1839**, a jew attempted to bribe a custom official in Damascus after a bottle of blood was found on him. *Satan's Library (citing cf. Prozess bei A. Laurent, op. cit. S. 301) .*
In **1810**, a peasant Christian servant woman disappeared in Aleppo. Much of the public suspected a jewish real estate broker named Rafful Ancona of killing her for her blood for the jewish passover. *Schramm, Pg 52 and Satan's Library; both (citing letter of the English Ex-Consul in Aleppo, John Barker, to the Count Ratti-Menton on 20 April 1840 and Achille Laurent, Affaires de Syrie, H. Desportes, p. 89).*	In **1840**, a well-known priest named Father Thomas and his servant Ibrahim were last seen in the jewish quarters of Damascus, Syria. Eight jews were arrested and all of them confessed to the ritual murder of Father Thomas and Ibrahim. The main confession came from a rabbi who then converted to islam to secure a comfortable protection from the Turkish government. The Rothschild mobilized their influence and had numerous European consul representatives secure the release of the jews even though they were found guilty and sentenced to death. The rabbi-turned-muslim was ultimately handed over to the jews and was murdered by his fellow brethren. *Schramm, Pgs 56 - 79.*
In **1817**, a Greek girl by the name of Riga was kidnapped and ritually murdered on the island of Corfu in Greece. This came after three jews were condemn to death for strangling a child. *Schramm, Pgs 52 & 159 and Satan's Library; both (citing Achille Laurent, Affaires de Syrie).*	In **1840**, a 12-year-old boy was sent by his mother to purchase yarn in the Greek island of Rhodes, where there was a large jewish quarter. The boy was last seen haggling with a jew named Stamboli and then disappeared into a jewish household. Three jews were arrested, interrogated, and imprisoned. The investigation determined conflicting confessions from each the jews. The investigation was cut short upon the intervention of Herr Baron Lionel v. Rothschild, who bribed the High court in Constantinople to order the release of the three jews. *Schramm, Pgs 81 - 83.*
In **1817**, a girl named Marianna Adamovicz was ritually murdered in Vilna, Lituania and the authority failed to investigate in a timely manner. By the time the case got to court, the charges against the jews were dismissed due to statue of limitations. *Schramm, Pg 52, (citing Konstantin de Chaines Pawlikowski: Der Talmud, p. 280).*	In **1843**, stabbed bodies of children drained of blood were found in Rhodes, Corfu, and throughout Greece. *Satan's Library (citing Famont L'Egypte sous Mehemet Ali, Paris, 1843) .*
In **1817**, two boys and a wife of Polish nobleman were ritually murdered. *Schramm, Pg 52.*	In **1861**, blood was withdrawn from several girls in Wesel, Germany by Jews by means of needle sticks. *Schramm, Pg 177.*
In **1819**, two peasant girls were out begging and then lured into a jewish brewery. Both girls were ritually murdered (believed to be in Velish, Russia). *Schramm, Pgs 52 - 53.*	In December to **1852** to January **1853**, a prominent orthodox jew named Mendel Schneerson ritually murdered a boy named Chestobitov in the city of Saratov. A month later, he ritually murdered another boy named Masslov also in Saratov. Both boys suffered numerous piercing wounds and were circumcized before their deaths. Their bodies washed up on the banks of the Volga river and were empty of blood. Schneerson was finally tried in 1860 for the murders and found guilty. He along with two other jews were exiled to Siberia. However, the *Alliance Israélite Universelle*, a powerful jewish group, intervened and Schneerson was freed. Mendel Schneerson is part of a very prominent family that created the powerful ultra-orthodox jewish organization, Chabad Lubavitch. *Schramm, Pg 234.*
In **1823**, famine struck many poor Russian villages and jews took the opportunity to exploit the number of hungry children begging on the streets. A series of ritual murders went to trial where witnesses provided detailed testimonies of the murderes. In a rather strange and unusual move, the trial court requested the testimony of any jew as to the ritual practice of murdering Christians for their blood. No jew came forward and the jews on trial were released. *Schramm, Pg 53 citing (Lyutostanski: Jüdische Ritualmorde in Rußland [Jewish Ritual-Murders in Russia], p. 20) .*	In **1875**, 16-year-old Hanna Zamba, a maid servant working in a jewish household in Zboró (in Hungary), was able to escape the jews while in the process of ritually killing her when a transporter of goods interrupted their ceremony to demand payment for a delivery. Hanna somehow managed to get into a local stream and swim her way to safety. A year later, Hanna died from a critical illness stemming from her tramatized experience of nearly being ritually murdered. *Schramm, Pg 103.*
In **1823**, the 3-year-old son of the failed Russian rebel leader, Yemelian Ivanov, was kidnapped and ritually murdered in Velish (part of the Vitebsk district). The boy's name was Feodor Jemeljanov. His body was found in some shrubbery and empty of blood. The autopsy revealed the 3-year-old boy was left without food for several days as his intestines were empty, his mouth had been tied shut to keep him from yelling, his legs were tied off in order to direct his blood to the upper body, he was stabbed numerous times and even drilled under the skin for the purpose of collecting blood, his skin was continously scraped with great force, and all of this occured while the child was still alive. Three Russian women who converted to judaism were paid to kidnapped the boy and bring him to their jewish masters. They confessed to assisting the jews in the murder of the boy. The three Russian women gave detailed testimonies about the collection of the child's blood and the distribution of it to other jewish communities. They also stated that even the linen that was soaked with the child's blood was of value to the jewish community. It was discovered during trial through the three witnesses that five other ritual murders went unpunished and details of those were provided. Despite the detailed testimonies, the jews were released as a result of an 1817 decree from the Imperial Russian government prohibiting the prosecution of jews for ritual murders. Twelve years later, those three Russian women were banished to Siberia by the Russian state council. *Schramm, Pgs 53 - 54 (citing (Lyutostanski: Jüdische Ritualmorde in Rußland [Jewish Ritual-Murders in Russia], p. 20); Satan's Library (citing Pavlikovsky, ebenda.); and Jewish Confessions of Ritual Murder (see https://tinyurl.com/mrx5ctrk).*	In **1877**, the 6-year-old girl named Theresia Szaabo and her 9-year-old brother (or cousin) named Peter Szaabo were ritually murdered by jews in the village of Szalaacs (in Hungary). The foster parents who took in the children entrusted their jewish brother-in-law, Josef Klee, with their care as they went to work the fields. Josef Klee had the two foster children go to a candy shop owned by a jew named Ehrenfeld, who then invited 40 jews to the ceremony of ritually killing the children later in the evening. Jews managed to have the official doctor of the region replaced with a jewish doctor to perform the autopsies. The said jewish doctor issued an official report concluding that the two children were not murdered despite the presence of stab wounds on the neck and not a single drop of blood remain in the bodies of the two children. No further inquiries took place into investigating the deaths of the children. *Satan's Library (citing M. Onody, ebenda.) and Schramm, Pgs 104 - 105.*
In **1824**, a translater in Beirut was ritually murdered by his jewish landlady. *Schramm, Pg 54 (citing Henri Desportes: Le myst. Du song., p. 89) and Satan's Library.*	In **1878**, a girl was ritually murdered by the jews in Steinamanger (now in Hungary). Verified allegations were brought against jews to the authorities, who instantly dismissed them. *Schramm, Pg 105.*
In **1826**, a 5-year-old boy was ritually murdered in Warsaw. The boy's body had over hundred wounds and was drained of blood. Riots took place in Warsaw out of outrage for the lack of prosecution of the jews. Statements and medical reports indicating ritual murder were removed from the official court record. *Satan's Library (citing Pavlikovski, wie oben p. 282).*	In **1879**, the parents of 15-year-old Lidi finally gave into the persistent requests by a rich jewish estate owner named Herman Großmann to allow their beautiful daughter to work for him as a maid servant after months of refusing his suspicious offers. Within four days of being in Großmann's employ, Lidi disappeared in Piros (part of Bátsch-Bodrogher Comitat in Hungary). Suspicion fell on Großmann who gave the location of Lidi's body, which was pulled from a section of the canal. What the medical examiners discovered could perhaps be considered one of the most agonizing ritual murder a victim could have suffered. According to their reports, Lidi was hung up on a hook driven deep into the flesh at the nose and blood was siphoned off to a pierced wound around the belly button. The district judge stopped further investigation into Lidi's murder. *Schramm, Pg 105.*
In **1827**, the son of Ossib Petrovicz, a farmer in Vilna (now part of Lituania), was found dead with multiple stab wounds. A 16-year-old shepard named Zulovski testified that he saw the boy being kidnapped by the jews. *Satan's Library (citing Nach einer Mitteilung des gouvernement Vilna).*	In **1879**, a young servant girl working in the jewish quarters in Budapest was sedated by a drink during the purim feast. A day after purim, she woke up to find circular blood spots in the middle of her wounds due to cuts on her right forearm, left thigh, and below her belly button. Her blood wasn't completely drained but drained enough that she couldn't walk. *Satan's Library (citing M. Onody, ebenda.) and Schramm, Pgs 105 - 106.*
In **1827**, two boys were ritually murdered in Antioch (now part of Syria). A 7-year-old jewish girl named Ben-Noud brought attention to the two boys whom she saw hanging by their legs with blood streaming from them. Her aunt tried to comfort her after the horrific sight assuring her that the two boys were being punished for naughty behavior. The girl ended up seeing a large brass vase filled completely with blood. Ben-Noud would later convert to Christianity. *Schramm, Pg 54 (citing Achille Laurent, Affaires de Syrie, tome II, p. 320. Paris, 1864).*	In **1879**, a 6-year-old Georgian girl was ritually murdered in Kutaisi (in the Caucasus area) by four jewish merchants. There wasn't a single drop of blood in the girl's veins. There were cuts between her fingers and on her legs. No jew was punished for this crime since many of them occupied powerful positions in Russia. *Satan's Library (citing Univers.).*
In **1828**, the wife of Antoine Gervalon, a merchant in Turin, was kidnapped by the jews. She was kept inside a cellar while the two rabbis were preparing to sacrifice her. As her husband along with several soldiers went through the jewish quarter, the kidnapped wife used all her strength to scream help and was ultimately saved. However, the jews responsible for her kidnapping paid off their way from any punishment and sought to have the incident silenced. *Satan's Library (citing Auszug aus einem Briefe des Barons von Kalte).*	In **1879**, another ritual murder was reported in Tállya in the Zempliner Comitat (Hungary). *Schramm, Pg 104.*
In **1831**, jews ritually murdered the daughter of a corporal of the Guard in St. Petersburg. Four out of the five judges declared it a ritual murder while one refuse to recognize it as such. *Satan's Library (citing Henry Desportes, Le mystere du sang).*	In **1879**, a second girl was ritually murdered by the jews in Steinamanger (now in Hungary). Verified allegations were brought against jews to the authorities, who instantly dismissed them. *Schramm, Pg 105.*
In **1831**, jews mutilated a young turkish woman at Hamath located in modern day Turkey. Jews were able to escape punishment with bribery. *Schramm, Pg 54 (citing H. Desportes, p. 90).*	

In **1880**, a daughter of a poor shoemaker was ritually murdered by the jews in Steinamanger (now in Hungary). Verified allegations were brought against jews to the authorities, who instantly dismissed them. *Schramm, Pg 105.*	In **1888**, a series of murders took place in the White Chapel area of London. All the victims were young White women in unfortunate situations working the street. These murders were carried out with sharp knives either for surgical or animal slaughter purposes indicating that the murderer had knowledge and expertise in human anatomy. Every victim had their throats cut almost severing the head from the body. Several had some of their organs such as the heart, kidney, and even the womb removed. The last victim suffered the most horrendous torture because her slaughterer had the opportunity to be all alone with her in an enclosed space with ample time. The mad man beheaded her, skinned her face, and then opened her body from the throat to the groin. These murderers were the work of Jack the Ripper. Jack the Ripper was a Polish jewish immigrant by the name of Aaron Kosminski. Scotland Yard knew who Kosminski was and kept an eye on him after the fifth murder. Eventually, he was institutionalized at a mental ward and spent the remainder of his life there. The police kept the identity of Jack the Ripper a secret because they didn't want to incite violence towards the jewish population in London. It was only after more than a century later that the identity of Jack the Ripper was revealed. *Anti-Zionist League (see https://tinyurl.com/y2k4cjyj).*
In **1880**, a child of a ship captain from the Greek island of Cyprus was ritually murdered by the jews in Alexandria. The child's body was drained of blood and the veins were open. The jews were not prosecuted and the father was not allowed to return to Alexandria to bury his child. *Shramm, Pg 97.*	In **1890**, a boy named Henry of the French family Abdelnour went missing in Damascus (then under Turkish occupation). Jews were immediately suspected and the mother wanted to search for her child in the jewish quarters. However, the turkish authorities prevented the mother from searching for Henry and then searched her home on the accusation that the relatives hid the child just so they can accuse the jews of kidnapping and murder. Several weeks later, authorities were instructed to search a water well at the entrance of the jewish quarter. The said well was sealed with a heavy stone but the smell coming from a decayed corpse was apparent. The boy's body was found in the well and lifted up. Henry's body was examined by military and civilians doctors, and reported that the boy's blood was completely drawn by an opening of a vein on his right hand. Suddendly, turkish authorities stopped the autopsy and the civilian doctors were told that they were no longer needed and to not come back. The military doctors gave an official statement that no blood was withdrawn from the boy and that he fell into the well and drowned. The authorities buried the boy without the parents knowing and had the burial site guarded to prevent anyone access. The governor of Damascus threatened Henry's family of exile if they continued to express their suspicion of the jews for murdering their child. The family wrote an open letter to a news paper in Paris *Le peuple* to no avail. *Schramm, Pg 98.*
In **1881**, A Greek boy by the name of Evangelio Fornarachi was ritually murdered by jews in Alexandria. The Baruchs, a prominent jewish family, were the main suspects of the murder. Evangelio's body was found on the beach looking like a wax statute as his body was covered with wounds and drained of blood. The parents retrieved their son's body and laid it out in open for the public to see. Public outrage transformed into a riot against the jews and thousands of soldiers were dispatched to contain the city. An international commission of the consuls comprising of France, Germany, Italy, Austria, and Greece concluded that what happened to Evangelio was "possibly a murder". The Baruchs were placed on an order of "provisional freedom". *Schramm, Pg 97.*	In **1890**, a small christian girl disappeared in Smyrna [now known as Izmir and part of Turkey]. Her body was found in the water and showed evidence of a ritual murder. *Schramm, Pg 156.*
In **1881**, the daughter of a certain Josef Koczis disappeared in Kaschau, Hungary. A few weeks later, her body was found completely drained of blood. *Satan's Library and Schramm, Pg 104; both (citing M. Onody, Tisza-Eszlar).*	In **1891**, an 8-year-old girl from a Christian Greek Orthodox family went missing and weeks later, her body was pulled from a river near Mustafa Pasha neighborhood in Istanbul. The examing physician determined that the girl was in the water for 20 days. A Greek butcher by the name of Stephanos stated that the child had been killed according to jewish customary methods of slaughtering. Two days after giving that stateament, Stephanos' body was found in a sack by the river. His body too had multiple piercing wounds from a slaughtering knife. Nine jews including four rabbies were arrested. However, the government ordered the military to occupy the neighborhood to prevent any riots. A Christian peasant came forward and stated that he was hired to lure Stephanos to the house of a certain David. There, Stephanos was immediately stabbed to death by six jews. The Christian peasant was then paid to place Stephanos' body into a sack and take it to the river. No further actions were ever taken by the authorities, which let the case go lost over time. *Schramm, Pg 99.*
In **1881**, an 8-year-old girl went missing in Steinamanger [now in Hungary]. She was the granddaughter a horse carriage driver who worked for jews. Verified allegations were brought against jews to the authorities, who instantly dismissed them. *Satan's Library (citing M. Onody, evenda.).*	In **1891**, the 5-year-old son of a cabinet-maker in Xanten (on the Rhine in Germany) went missing in the morning and his body was discovered late that night in the town's cow shed. His body was bled white or completely empty of blood and had a circular formed ritual cut that was apparently done by a very experienced surgeon. Three witnesses saw the boy being pulled into the house of a jewish butcher named Buschoff. *Satan's Library.*
In **1881**, a polish maid servant named Franziska Muich worked for a tavern-keeper in Lutscha. The tavern-keeper was a jew by the name of Moses Ritter. Franziska was raped by Moses and then ritually murdered by him and his wife, Gittel Ritter. A farmer by the name of Mariell Stochlinski came forward and testified against them. *Satan's Library (citing Otto Glagau, der Kulturk. Heft. 128. 15. Febr. 1886).*	In **1892**, the 4-year-old Greek girl, Helene Vasilios, went missing in Port-Said (in Egypt under English rule). An 85-year-old jewish man named Carmona enticed the girl into his home. Noticing that her daughter was missing and being well aware of the jews, the mother accompanied by a number of Greeks searched for Helene in the jewish quarters. There, they happen to come upon Carmona's house and forced their way into the home, where they found an old woman in a dark dungeon trying to hide the seriously wounded Helene. Upon seeing that the girl eyes and mouth were bound, they struck the old woman unconscious and retrieve the girl. An uprising occurred around Carmona's home and several Greeks were arrested. Helene was immediately taken to a doctor but she succumbed to all the piercing wounds inflicted on her by the jews. The uprising was quelled by the Egyptian and English military. The jews lodged a complaint to the government in Cairo of the insufficient protection they received and for not prosecuting the Greeks for the unrest. *Schramm, Pg 99.*
In **1882**, a rich jew by the name of Leopold Grünwald, his brother, and a jewish butcher attempted to ritually murder his 17-year-old maid servant Barbara Kleeman. When set on an errand to a remote dwelling, Barbara suspected a trap when she got in but was blocked from escaping. Her sister heard Barbara scream and forced her way into the dwelling. Barbara was able to escape after much struggle and was discovered by pedestrians who realized what was happening. The male pedestrians almost beat the three jews to death. The district court dismissed the attempted ritual murder charge against the jews, who asserted that they were trying to confiscate some money Barbara allegedly stole. *Schramm, Pg 106.*	In **1892**, a jew in the Galata section of Constinople attempted to kidnapp a Greek child in the street. Other childrens witnessed this and immediately informed their parents. The jew was eventually located and arrested. He was questioned in front of an editor for the turkish newspaper *Saadat* , which published the details of this attempted kidnapping. The newspaper was censored and the turkish authorities issued an order prohibiting newspapers from mentioning this attempted kidnapping. *Schramm, Pg 99.*
In **1882**, a 14-year-old girl named Esther Solymosi disappeared in Tisza-Eszlar (Hungary). She was last seen near the vicinity of a synagogue and people immediately suspected the jews. Two sons of a synagogue servant, 5-year-old Samuel and 14-year-old Moritz, both jews, testified against their father and stated that Esther was lured into the temple and ritually slaughtered. However, the jews responsible for the disappearance and murder of Esther were acquitted as a result of the jewish influence on the courts and the newspapers. Jews to this day argue against this case being a ritual murder since Esther's body was never recovered. *Satan's Library and Schramm, Pgs 109 - 104 (citing multiple sources).*	In **1893**, a boy by the name of Emelyanov was ritually murdered in a Russian town. *Schramm, Pg 231.*
In **1882**, a child was lured into a jewish home in Balata (in Turkey). The child's body was found in the Golden Horn area and was emptied of blood. More than 20 witnesses stated that they saw the child go into the jewish home. The people in Balata rioted over the child's murder and lack of proper investigation. *Schramm, Pg 97.*	In **1894**, a gentile servant girl in a jewish household disappeared. She worked for a jew named Bretter in the town of Kolin located in the Bohemia region of Czech Republic. A month later, her body appeared on the bank of the Elbe and forensic examination determined that the corpse was emptied of blood before being discarded into the water. *Schramm, Pg 187 (citing Report of the Deputy Schneider in the Austrian Reichstag on 10 November 1899).*
In **1882**, a girl was kidnapped and ritually murdered in Galata (which is part of Istanbul-Constantinople). The Turkish police refused to investigate and documents concerning the case just disappeared. Jews had their doctors declare the mother of the murdered child mentally deranged after offering her a pension as a way to compensate her for the loss of her child. *Satan's Library and Schramm, Pgs 97 - 98.*	In **1895**, a 5-year old girl named Juliska was sent by her father to run an errand to go to a gin shop owned by a jew named Ignatz Adler. Five days later, Juliska's body was discovered outside the gin shop in Garam-Kis-Sallo (in Honter Comitat, Hungary) and was horribly mutilated. The skin on her head and chest was cut off from a long sharp butcher's knife. Examiners determined that the girl was starved for several days before being tortured in the most brutal way. The 5-year-old Juliska was hung by her feet with iron hooks and endured the most painful torment while she was alive. Despite all the suspicious falling on the jews and their well known modus operandi, a gentile butcher and his son were arrested. Jews blamed the butcher and his because of bloody aprons they were seen wearing, which every butcher does. The father and son were eventually released but the jews were untouched as Hungary was in deep debt to the Rothschild and the jewish money power. *Schramm, Pg 143.*
In **1883**, another ritual murder occurred in Galata. No investigation was conducted as the police were well bribed by jewish influence. Jews also paid 140,000 francs to have the newspaper *Der Stamboul* censored for its coverage exposing the jewish role behind the murder and suppression of any investigation. Years later, The son of one of the reporters at *Stamboul* was kidnapped by jews. The news paper issued an article about the said kidnapping and the turkish authorities seized the office of Stamboul until it came under the director of a jewish editor. *Satan's Library and Schramm, Pgs 98 - 99.*	In **1898**, a 23-year-old woman named Maria Klima of Polna was ritually murdered by a jew named Leopold Hilsner. Her body was found three months after her disappearance and was too decayed that it was difficult to perform a proper forensic examination in those days. Hilsner was ultimately found guilty and sentenced to death for the ritual murder of Maria and another woman in the same town. But 19 years later, the jew Hilsner will be released by the first president of Czechloslovakia, Thomas Masaryk, who was groomed by international jewry for much of his life. *Schramm, Pgs 187 - 201.*
In **1884**, a 14-year-old boy by the name of Onophrius Cybulla was ritually murdered in Sturz (part of West Prussia). His body was found under the bridge and was completely emptied of blood while both thighs were missing. Wounds and blood spots were found all over the boy's body. The examiners also found numerous piercing wounds on the body. Further investigation led to the discovery of some circumstantial facts pointing to the jews, who then blamed a gentile farmer named Behrendt for the murder of the boy. Behrendt was in custody for a year while his trial was pending. A jew was appointed as a state's attorney to prosecute the poor gentile farmer to exact revenge against him for his antisemitic views. Fortunately for Behrendt, the jew prosecutor failed miserably in making a case against him. Behrendt was then released but went back into the world in extreme poverty. Not a single jew was made to account for the murder of Onophrius Cybulla. *Satan's Library (citing Otto Glagau, der Kulturki, Heft 119. 15. Mai 1885) and Schramm, Pgs 145 - 148.*	In **1899**, a single 19-year-old seamstress named Agnes Hurza was ritually murdered by a jew named Leopold Hilsner in Polna [now in Czech Republic]. The case was ultimately tried in court after much delays and targeted harassments against Agnes' family. Hilsner was sentenced to death but had his sentence commuted to a life imprisonment where he was living very luxuriously with occasional visits from hired women. He was ultimately released by Czechloslovakia's first president, who was placed in his post by international jewry after the first world war. *Satan's Library and Schramm, Pgs 187 - 201.*
In **1885**, a young Coptic Christian was ritually murdered during the Easter celebrations at Mit-Kamar in Egypt. *Satan's Library and Schramm, Pg 98.*	
In **1888**, a 7-year-old boy named Severin Hacke was lured by a 24-year-old rabbinical student at a talmudic college in Breslau (now part of Poland). The rabbinical student's name was Max Bernstein. Bernstein withdrew all of Severin's blood from the boy's sex organ. Bernstein confessed to withdrawing the child's blood after the verict of his trial was announced and stated "The Bible and the Talmud teach that the gravest of sins can only be atoned for through innocent blood." The jews sought to silence Bernstein immediately and declared him a religious maniac. *Satan's Library.*	

Here is another sad event where a child was ritually murdered in 1840 and the Jews got away with it. A 12-year-old Greek boy from a small town was sent by his mother to go the island of Rhodes and purchase some yarn. The boy never came back and the mother went to the turkish police to report her son missing. An investigation ensued and the authorities learned that the boy was last seen negotiating with a jew named Stambuli, who initially failed to make his case of an alibi and drew more suspicion. The Turkish governor of Rhodes had the Jewish quarter under siege with military presence and ordered the search of every dwelling to look for the boy. A great cry took place amongst the Jews who screamed oppression. An English jew named Davis learned of this and informed Lord Rothschild of this “great miscarriage of justice” towards the Jews in Rhodes (and not the boy or his grief-stricken mother). A special envoy was sent to Constantinople to assuage a High Court to overrule the governor of Rhodes and put an end to the siege. The Jews who were imprisoned pending the authorities’ investigation were set free. The poor mother of that murdered child never got any answers let alone any justice.

Source:
Schramm, Pgs 81 - 82 (see https://tinyurl.com/2yuajtz7).

As had first become well-known in the course of several weeks, an approximately 12-year-old Greek youngster from the town of **Triande** on **Rhodes** had disappeared without a trace around the time of the **Jewish Easter** 1840. The child had been sent by his mother to a merchant to buy yarn. Since then he had been missing. On the next day the mother made a police report with the Turkish *Gouverneur* of the island, **Jussuf Pasha**. The latter immediately carried out house searches in the relevant location, but without result. Finally two witnesses who on the day in question had observed the missing child reported how he was haggling over something or other with the **head of the Jewish community**, **Stambuli**, and then disappeared into the house of the Jew. **Stambuli** was brought forward. He began a great lamentation that he knew nothing about it; he tried to come up with an alibi, which did not succeed. At any rate this much was learned, that on the (102) day in question, shortly before Easter, **three strange Jews** had come o Rhodes in a direction through **Triande**.

At the direction of the Pasha the Jewish Quarter of Rhodes was from now on cordoned off by a military unit, in order to have the possibility of drawing up an exact list of the Jews present and to be able to search their houses. Obviously a great bewailing arose over this "shocking act of violence." After the surveys had been taken, representatives of the Islamic population, a civil judge and several foreign Consuls were assigned to compose a decision. Thereupon the Turkish *Gouverneur* ordered that the cordoning off of the Jewish Quarter remain in force until the child, who of course could not have disappeared with no trace, was found.

Meanwhile Jewish agents on Rhodes had been paving the way; they reported to London to a certain Davis about the "slanders and cruelties" to which the Jews on Rhodes were exposed. Davis, "with the most respected Jews of London, Rothschild at their head," promptly presented to the English government a memorandum, "in which he asked it for protection against the acts of violence and arbitrary whims" to which the Jews (103) in Rhodes had been exposed, and with Jewish impudence demanded a harsh "investigation." In fact the English envoy in Constantinople received the order delivered through **Lord Palmerston**, "to take care of the distressed Jews."

would see himself forced to report to Constantinople straight-away. The Pasha gave in and decreed the cancellation of the state of siege; the suspected Jews were nonetheless held in solitary confinement and underwent, in the presence of several Consuls, repeated interrogations, during the course of which extraordinary contradictions appeared....

....Fourteen days after the departure of this deputation, the Jews still being imprisoned were set at liberty by instruction of a higher authority and **circumventing the governor of Rhodes**....

The Highest Court at Constantinople then announced, too, the "Innocence of the Jews at Rhodes" in a public declaration. The Jews were "totally acquitted of the accusations of kidnapping a child and of child-murder, and as compensation were entitled to some **benefits**. . .those who had accused them illegitimately, had to pay the compensation. . ." We can imagine of what these benefits consisted.

Schramm, Pgs 81 - 82 (see https://tinyurl.com/2p8ku7cv)

 [Father Thomas in Damascus]

The murder of Father Thomas and his servant Ibrahim Amara was perhaps the second most documented Jewish ritual killing. This case drew the attention of almost all of Europe even though the events took place in Damascus in 1840. Many eyes were focused on what would be revealed at trial. And Jews spent a great deal of their vast resources to influence the outcome of this affair. I won't be going in much details of this case as I did with Simon of Trent. However, it is still a very interesting case and I recommend reading about it in the source for which I provide a link at the bottom.

Father Thomas, who was a Frenchman, spent most of his adult life in Damascus to serve the Lord and the Church. He was well-known in the community and looked upon greatly as a healer in medicine. He instituted a vaccine program to have as many people as possible immunized against smallpox. On February 15, 1840, Father Thomas was in the Jewish quarters posting notices of an auction. Two Jews Moses Abu-el-Afieh and Moses Salonik, with whom Father Thomas was well acquainted, asked the priest to come in to the home of a jew named David Harari in order to vaccinate a child. It turned out that they didn't need a child vaccinated. They needed his blood "for the fulfillment of a religious duty" according to one of the ritual murderers, Isaak Harari. Father Thomas' blood was collected and then handed over to Rabbi named Moses Abu-el-Afieh.

Hours later, Father Thomas' servant Ibrahim Amara went searching for his master because it was unlike the well respected priest to remain away for so long. Ibrahim Amara suffered the same fate as his master. A fews days later, the remains of Father Thomas and Ibrahim Amara were found by a drained pipe. However, the large amounts of flesh found were all empty of blood. Seven Jews were arrested and tried in court.

Source:
Schramm, Pgs 57 - 61 (see https://tinyurl.com/2yuajtz7)

In brief, to begin with the events which led to the investigation of the perpetrators: On the 15th of February 1840 in the afternoon, on the day of the **Jewish Purim festival**, Father Thomas made his way to the Jewish Quarter of Damascus, in order to attach a notice regarding an auction in the house of a deceased resident, also on the door of the synagogue. Since the elderly Father, contrary to his usual custom, remained away for several hours, toward sunset his servant **Ibrahim Amara** proceeded to search (67) for his master out of concern that an accident might have befallen him. Both were seen for the last time by numerous witnesses in the Jewish Quarter and since then had vanished from the face of the earth. This was all the more striking because the Father had been resident in Damascus for a generation and also must have been known to everyone as the vaccination doctor. [Father Thomas, as part of his service to the people of Damascus, had instituted a program of immunizations against smallpox, etc., which he administered himself.] The police commissioner thereupon undertook various house searches, which ran their course without any success.

David Harari now describes the Head Rabbi Antabli as the spiritual author of the crime: In the **synagogue of Damascus** he communicated to all seven accused the **exact plan for the murder of the Father** shortly beforehand. The blood was handed over through Rabbi Saloniki to the Rabbi Moses in a large white bottle, a so-called alepin, and by the latter handed on to the Head Rabbi Jakob Antabli.

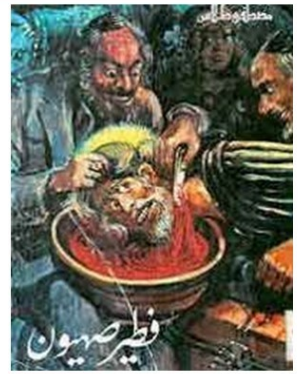
Isaak Harari developed the story of the infamous attack upon the Father as follows: "In order to get the Father, **Moses Abu-el-Afieh** and **Moses Saloniki** made use of the pretext of **letting him vaccinate a child**; the matter had been arranged in the house of Moses **Abu-el-Afieh**. Afterwards, we invited him together into the house of my brother David and slaughtered him there."

The Father accepted the invitation all the more unsuspiciously, for he had had a close social relationship with the **Harari** brothers for many years....

Schramm, Pgs 57 - 61 (see https://tinyurl.com/2p8ku7cv)

Since the fact that that the mutilated remains of the Father had been found could no longer be subject to any doubt, the seven accused were brought forward and were again questioned about the occurrence of the horrible crime, **without there having been any kind of threats whatsoever**. After they had been made aware of the grave circumstances which had to put the facts of the crime and its authorship beyond doubt, and the accused made no attempt to deny these things, the arrested Jews gave their statements to the protocol, after having been **separately questioned**.

We learn informative details in more than one respect. **Isaak Harari** says: "We had the Father come into the house of **David Harari**, my brother; **it was a matter arranged among us**. We slaughtered him, **in order to obtain his blood**, which was poured into a bottle and given over to the Rabbi **Moses Abu-el-Afieh**, and specifically for a **religious reason, since we were in need of the blood for the fulfillment of a religious duty**."



 […Father Thomas in Damascus continued]

Recall from the previous slide Rabbi Moses Abu-el-Afieh, the jew who received Father Thomas' blood. After he was arrested, Rabbi Moses Abu-el-Afieh sang like a bird to the Damascus authorities for comfortable accommodations in prison and immunity from the death sentence. Ironically, he had a consciousness towards his Jewish faith and its holy book, the Talmud, whihc prohibited him from revealing Jewish secrets to non-Jews. So, the rabbi converted to islam to alleviate his conscious and inner guilt. Moses Abu-el-Afieh changed his named to Mohammed Effendi.

As Mohammed Effendi, he implicated David Harari, Rabbi Jakob Antabli, and all those Jews present at Harari's house. He saw Father Thomas tied up lying on his back while the priest was still alive. He didn't witness the slaughter but saw the blood that was collected in a basin.

There was something else that Moses Abu-el-Afieh aka Mohammed Effendi revealed that ultimately cost him his life. According to Effendi, there exist a book within the Jewish community titled Sader Adurut. This book reveals how often Jews have performed ritual murders and provided a list of recent ritual murders. Not too long after his deposition, Mohammed Effendi (fka Moses Abu-el-Afieh) fell in the hands of the Jews and was discarded.

Source:
Schramm, Pgs 62 - 63 (see https://tinyurl.com/2yuajtz7).

"…I have the honor to report to you the further circumstances of the murder of Father Thomas. Because I now have nothing further to fear for my life, by virtue of my faith in Almighty God and in Mohammed, his Prophet, whom I hereby most urgently call upon and hail: (74) thus I witness the truth, as follows: ten or fourteen days before that event (blood-murder) the Rabbi Jakob Antabli revealed to me that, for the fulfillment of the command of our religion he was in need of human blood, that he had spoken about this to the Hararis and they would be going ahead with the matter,. . . On Wednesday, for the Jews the first of March, I went out in the afternoon to proceed to go into the synagogue. I met David Harari who said to me: 'Come, we have need of you.' He reported to me that Father Thomas was in his house and that he would be murdered at night. As ordered, I went to Harari and found him sitting in the furnished room; Father Thomas I also saw there, and how he was lying tied up. After sunset he was slaughtered and brought into the unfinished room. The blood was caught in a thin basin and filled up a white bottle….

As far as the blood is concerned, what other purpose could it serve, other than as for the consecration of the Fatir (Festival of the unleavened bread or Jewish Easter).

How often before have the Jews done this already, and how often have the authorities caught them at it? This can be learned from one of their books, named Sader Adurut, in which several instances of this sort are found."

Mohammed Effendi, Jewish convert to islam
(formerly Rabbi Moses Abu-el-Afieh)

"If a Jew says anything, which can harm the Jewish people, so should he be killed without mercy; for such an ***individual*** *redounds to their disgrace;* ***the Talmud does not let him live. This religion is constructed upon this principle;*** *that is why I converted to Islam, in order to be able to speak. . ."*

Schramm, Pgs 62 - 63 (https://tinyurl.com/2yuajtz7)

(72/170) [...Father Thomas in Damascus continued]

As the seven Jews were on trial for the ritual murder of Father Thomas and Ibrahim Amara, Jews in Europe were in panic mode and had gathered into a “war room” in London to come up with an immediate plan to stop the justice process in Damascus. It wasn’t unreasonable to think that the accused Jews were turning on each other and divulging a lot of Jewish secrets that the gentile population weren’t supposed to know. And they were divulging a lot of secrets. A French journalist by the name of Achille Laurent was at the trial everyday recording the testimonies.

Baron Lionel v. Rothschild decided to deploy a large envoy to Alexandria, Egypt. Why Alexandria? At that time, Damascus was under the control of Mehemed Ali d’Egypt and he ruled over his provinces from Alexandria. He had the sole authority to overrule the governing authorities situated in Damascus. This envoy consisted of all the consuls of Great Britain from various countries, high ranking officials, and a famous baptized jew named Dr. Emanuel Veith, who heads the St. Stephen Cathedral in Vienna. But most importantly this large envoy was led by two Jews: 1) a prominent attorney named Isaac Adolphe Crémieux; and 2) Sir Moses Montefiore, an untalented aristocrat who was the son-in-law of Nathan Meyer Rothschild. All seven Jews who murdered Father Thomas and Ibrahim Amara were released from prison. It’s not exactly clear what incentives this grand envoy promised Mehemed Ali. But the firman (decree) Mehemed Ali issued says it all and I quote:

“*A representation of the Herren Moses Montefiore and Crémieux has been put before Me, which contains their requests and hopes. They were sent to Us by the whole population of the Mosaic religion in Europe and implore Us to decree the liberation of all their coreligionists who have been arrested and to secure the peace of those who, in consequence of the investigations which have been pending over the disappearance of the Father Thomas and his servant Ibrahim, have taken flight. And because We hold it not advisable on account of their great number in the population to reject this request, so We command, all Jews who are incarcerated be set free; as concerns those who have left their hearth, so I will, that the greatest security for returning home be granted them. Each one of them shall go his customary work. I will, that they be totally secure from any contesting [of his (*

But is it really your will if you hold it not advisable to reject the request of the Jew

Source:
Schramm, Pgs 76, 91 - 92 (see https://tinyurl.com/2yuajtz7)

as a missionary, the leading Jews met together in London on the 21st of April, 1840. They decided to approach the governments of England, France, and Austria, so that these employed all means to set the arrested Jews free. (96) "**Crémieux** also attended the meeting; a deputation, consisting of **Baron v. Rothschild**, Sir Moses **Montefiore**, and some others, was appointed "in order to come to an understanding orally with the Foreign Minister." The result of these negotiations, which were conducted orally out of caution, were energetic interventions with the English, the French, the Austrian, and the Russian governments. "The efforts at the cabinets of these nations, according to the example of Germany, were successful. The representatives of the states of Germany, following the direct pressure of many Jewish banking houses, undertook steps to distort the facts of this deplorable affair, and thus to mislead opinion about the true cause of the murder." (40) And "the Dutch government ordered its envoys and Consuls at Constantinople and Alexandria to check [the spread of] fanaticism in the East; even the government of the Great Lord at Constantinople showed itself inclined to consider the matter, although the conference was of little success"(41).

Mehemed Ali d' Egypt

Baron Lionel v. Rothschild

Isaac Adolphe Crémieux

Sir Moses Montefiore

"Alexandria. -- I share with you a document, which will cause a sensation in Europe, it is the command issued by **Mehemed Ali**, to **Sherif-Pasha** *Gouverneur* of Damascus on the 30th of August 1840, by which an end is made to the trial which has been so often discussed for the past six months. It reads verbatim as follows:

Firman [i.e. edict or decree] of Mehemed Ali, in reference to the Jews of Damascus (76).

A representation of the Herren **Moses Montefiore** and **Crémieux** has been put before Me, which contains their requests and hopes. (118) They were sent to Us by the whole population of the Mosaic religion in Europe and implore Us to decree the liberation of all their coreligionists who have been arrested and to secure the peace of those who, in consequence of the investigations which have been pending over the disappearance (!) of the **Father Thomas** and his servant **Ibrahim**, have taken flight. **And because We hold it not advisable on account of their great number in the population to reject this request**, so We command, all Jews who are incarcerated be set free; as concerns those who have left their hearth, so I will, that the greatest security for returning home be granted them. Each one of them shall go again to his trade or business and as formerly be able to carry on his customary work. I will, that they be totally secure from any contesting[of his order]. This is Our Will."

Schramm, Pgs 76, 91 - 92 (see https://tinyurl.com/2p8ku7cv)

(73/170) [Esther Solymosi of Tisza-Eszlár]

The village of Tisza-Eszlár in Hungary is famous for the ritual murder of 14-year-old Esther Solymosi at the hands of the Jews. If you google “Tisza-Eszlár”, you will see this case appear on almost every hit of the first page. This is one of the most egregious and outrageous ritual murder recorded given the vile shameless behavior the Jews exhibited in order to have the allegations disappear. But disappear it did not. There are plays, mock trials at law schools, blogs, and even a Hungarian movie about this 14-year-old girl of a very humble background. This is a case in which the Jews harassed Esther’s widowed mother, plotted schemes to delay the investigation, bribed every public official including the prime minister, bankrupted a preliminary judge who then committed suicide, made an attempt on the investigator’s life and even his dog, threaten the entire country with financial ruin, permanently discarded Esther’s body while preserving her clothes, and placed the corpse of another woman dressed in Esther’s clothes to be found 20 km from Tisza-Eszlár.

On April 1, 1882, Esther’s godmother sent her on an errand to purchase paint from a shop on the other end of the town. In order to get to the shop, Esther had to go past a remote section of the village where an isolated synagogue stood away from the sight of the residents. After purchasing the paint and saying good-bye to the shopkeeper, Esther used a dirt road that led past the synagogue. She was never again seen after that. Because there is so much to cover in this case, the next 10 slides will discuss specific details worth mentioning.

Source:
Schramm, Pgs 109, 139 – 140 (see https://tinyurl.com/2yu

On 1 **April 1882**, in the early afternoon, the peasant woman Andreas Huri was hurrying through the long stretch of the village street and turned in every direction, as if she were looking for something. She had sent the fourteen-year-old **Esther Solymosi** (whose mother, a widow, lived in her immediate neighborhood) to a shop located at the opposite end of the village, between eleven and twelve o'clock, to buy paint. The road to the store-keeper Kohlmayer led the girl past an uncultivated, larger area, the village meadow, on whose western side, near the dam of the Theiß, rose the synagogue, a spacious building which stood isolated. This Jewish temple was not located, therefore, (147) **within** the enclosed row of village properties, but stood on open country and was thus never closely observable from the direct neighborhood. This circumstance is important and was one of the determining factors in the selection of Tisza-Eszlár for the slaughtering-place.

"An uncanny shudder quietly creeps over a person when he views the behavior of Jewry in this *cause célèbre* : the Jews, who continuously throw out phrases about humanitarianism, enlightenment, human rights, tolerance, and so on, and who refer to the law with daring cynicism in all cases where they have been righteously attacked -- the same law which they **for the most part hold in contempt and trample with their feet** -- these Jews first commit an atrocious ritual-murder, cowardly deny it with snide brow, **break out filthy obscenities about the pain of the grief-bowed mother, abuse her** under hypocritical pretexts, mislead the court, cunningly cut the threads of the investigation, like hyenas dig half-decayed bodies from their graves, switch them around, dress the false dead body in the garments of the slaughtered one, mutually swindle each other for the sake of ill-gotten gains, send **death threats to judges performing their duties, plan assassinations** of the same, in order to get incriminating court documents into their possession and will finally, (190) if all this doesn't help them and the iron ring is contracting around them closer and closer, move on to corpse desecration in the most disgusting and repulsive sense of the word, in order to dispel the storm clouds drawing threateningly close above the Jews! This is **their** humanitarianism, **their** enlightenment, **their** morality, which they proclaim so hypocritically, standing upon whose postulate -- built upon deceit and lies -- they have the presumption to strive for religious tolerance, for tolerance for religious rites like one of these rites which has come to the light of day in the ritual-sacrifice murder in Tisza-Eszlár. . ."(50)

The girl made use of the street for her path home, until the point of the dam turn-off; from there onward she used a field path, which led hard by the back of the synagogue -- probably so she could reach home faster. She paid for this with her young life.

Schramm, Pgs 109, 139 - 140 (see https://tinyurl.com/2p8ku7cv)

(74/170) [...Esther Solymosi of Tisza-Eszlár continued]

Two days after Esther failed to come home, Esther's widowed mother went before a local judge and a magistrate to request the authorities search the synagogue in the remote area of the village. Both essentially denied her request on the grounds that there was no merit to her concerns. No investigation took place for a month, which was more than enough time for the Jews to make Esther and any evidence of her presence at their synagogue disappear. But then a six-year-old Jewish boy named Samu Scharf went around bragging that his father lured Esther inside his home, tied her up, took her to the synagogue, and then had a schächter (a ritual slaughterer) cut open her neck in front of many other Jews. All this he learned from his older brother, Moritz.

Esther's mother got wind of this information and immediately went to the magistrate, who then summoned Samu Schart to testify. At his testimony, the six-year-old Jewish boy couldn't stop talking about his father's involvement in Esther's murder. In front of the magistrate, Samu divulged even more details by testifying that his father forced a piece of cloth in her mouth, washed her in a trough, carried her to the temple where then Jews held her hands, feet, and head so the slaughterer could cut her neck in one single slash in front of many eager onlookers. At this point, the magistrate had no choice but to order the official investigation of Esther's murder.

Source:
Schramm, Pgs 112 - 113 (see https://tinyurl.com/2yua

community. A few days after the disappearance of Esther, the six year-old son of the temple servant, Samu Scharf, told his playing companions of a special murder case which he had heard about **from his older brother**. The eleven year-old Elisabeth Soós repeated in a protocol this tale as follows (Samu said to the children he was playing with): "Father called the Christian girl into the temple and had her sit down in an easy chair; Moritz seized her hand, (151) father seized her head, the *schächter* [ritual-slaughterer] cut into her feet and then they carried her there, where the large tree stands." With that, Samu pointed toward the cemetary! The mother of little Elisabeth Soós, Frau Andreas Soós, a few days later than her daughter, heard from Samu himself the following (protocol): "Papa called the Hungarian girl to him, he tied her up, washed her, and then right away the *schächter* -- Bácsi -- cut her neck" and also in this version: "Papa called the Hungarian girl in from the street, mother washed her feet, and **the *schächter* cut her across the neck.** Bácsi also has slaughtered a hen that way at our place."

Schramm, Pgs 112 - 113 (see https://tinyurl.com/2p8ku7cv).

On 4 May, therefore over one month after the loss of her child, the mother again spoke before the community judge of Tisza-Eszlár, Gabriel Fárkas. "On the 4th of May, the Solymosi woman came again to me and said that she had no peace of mind. . ." (15) She made reference to the statements of Samu Scharf. Fárkas again declined to do anything. He was [he said] not responsible. Finally, the sitting judge instructed the local magistrate to question the witnesses once more. **Thus, a full 36 days after the disappearance of Esther, the first authorized investigation was begun!**

On the 19th of May, Bary arrived at the scene of the crime. Preventive detention was imposed upon the **Scharf** family. On the same day, the six year-old son Samu blabbed away before the examining judge (protocol): "Father called Esther inside, and she came into the place. Father stuck a white piece of linen in her mouth, then they washed her in the trough and a large Jew cut her in the neck with a long knife, so that her head fell away. He had made **just one single cut** on her. . .they they grabbed Esther and carried her through the hallway to the temple. They had hold of her by her hands, her feet, and her head, and they were: Abraham Braun and his son, Samuel Lustig and his son, and **Moritz**. There were **many** there. . . !

(75/170) [...Esther Solymosi of Tisza-Eszlár continued]

The magistrate then appointed an incorruptible zealous investigator named Josef Bary and ordered the arrest of the Jews in Tisza-Eszlár. Unfortunately, the said magistrate was under heavy debt to Jewish bankers, who then demanded the complete payoff of his loan to force him into a shameful bankruptcy. Shortly after, the said magistrate committed suicide. However, the investigation still went on and investigator Bary (also known as the examining judge in the cited source for some reason) took into protective custody the 16-year-old Moritz Sharf, who was the older brother of Samu. Moritz was at first reluctant to testify against his father, Joseph Sharf. But he eventually comes around and cooperates with Investigator Bary.

The Jews attempted to bribe Bary but he adamantly refused. So they then sought to assassinate him by sending two Jews in kaftans, apparently with no concerns to be discrete, to shoot him at his home. Since the Jewish assassins were easily noticeable, a coachman observed their strange presence on Bary's property and accosted them. A guard dog chased away the assassins. The assassins came back but this time to attempt to poison the guard dog with an arsenic-laced piece of meat. Fortunately, the dog rejected the poisonous treat. From that point on, Investigator Bary was always guarded by secret police.

Source:
Schramm, Pgs 113, 132 - 133 (see https://tinyurl.com/2yu

The protocols were sent to the state prosecutor's office at Nyiregyháza; In mid-May, this office made application for introduction of (152)the investigation; the entire documentary material up to this point was sent to the Court of Examination. The Notary of the Nyiregyháza Court of Justice, **Josef Bary**, was entrusted with the conducting of the criminal investigation, after the examining judge originally appointed for this task, who found himself in financial embarrassment and had **Jews as his chief creditors**, had come under disciplinary investigation and had taken his own life.

On 20 May, **Bary** took up the first interrogation with the sixteen year-old **Moritz**, the brother named by Samu. Moritz Scharf declared by way of an introductory statement, that on the Sunday evening before the Jewish Easter, on 1 April, an election of the new ritual- slaughterers had taken place at the house of Jacob **Süßmann**. He did not want to admit knowing Esther by name; his performance appeared, in this first interrogation protocol, to be so artificial and contradictory, that he was held in custody. The examining judge had a number of Jews arrested besides [Moritz Scharf]. Since the space of the modest community house did not

Ónody was impervious to economic measures, but **Verhovay**, the editor of the national paper *Függetlenség*, was on the verge of ruin. His friends gave him further help. **Bary**, who had charge of the important documentary material and energetically kept on with his investigations despite all interventions and intrigues, and did not weaken or waver, could be finally be put out of the way, of course, with more radical methods. That too was attempted. From the account of **Ónody**'s comrade in the struggle, the knight **Georg von Marczányi(32)**, we learn (178) that already on the **14th of July 1882** an attack upon **Bary** was planned.

The coachman of the examining judge, sleeping in the wagon-shed and awakened by the ceaseless yapping of the watchdog, checked the premises. Near the main house, in the inner yard, he noticed three persons, who had apparently been positioned as watchmen; they were making signals in the direction of the street. In the corridor to **Bary's** room, the coachman came upon two Jews in kaftans, who -- armed with revolvers -- were conspicuously trying to get in the entrance door. When challenged, the whole strange crew rushed to the yard gate. Two kaftan-garbed Jews, pursued by the dog which was at their heels, swung themselves over the garden fence and thereby a bunch of skeleton keys were dropped. At daybreak, in the vicinity of the doghouse, a piece of meat was found which the dog, however, had not accepted. A chemical analysis yielded the fact that it was poisoned with arsenic.

After this incident the examining judge was accompanied on his walks and travels by secret police and his house guarded day and night. -- So much for the essentials of the report of **Marczányi**.

This assassination attempt on **Bary** failed -- further such attempts seemed hopeless. There still remained the main witness for the prosecution, the sixteen-year-old **Moritz Scharf**!

Schramm, Pgs 113, 132 -133 (see https://tinyurl.com/2p8ku7cv)

 [...Esther Solymosi of Tisza-Eszlár continued]

As stated before, you will find many mainstream sources on the murder of Esther Solymosi, but none of those sources cover the despicable behavior of Jews involved in the case. There were no limits to the torment Jews inflicted upon Esther's grieving mother. From the highest level of jewry was a deployment of tactics to intimidate and bribe the poor peasant widow whose daughter was murdered at their hands. The *Alliance Israélite Universelle*, which was essentially the ADL of Europe at that time, alerted Jews of the pending threat the upcoming trial posed to jewry. The first person to take action was a jew named Josef Lichtmann, who lived in Tisza-Eszlár. He approached Esther's mother and said "if the girl should make an appearance, how nice 1,000 florins would be for you, and you could receive this sum from us right away." At trial, Lichtmann didn't necessarily deny this attempted bribe, he just said that he offered her 300 florins instead of 1,000 florins.

A strange Jewish woman approached Esther's mother not too long after and proposed the following: "Dear Frau Solymosi, how much money would you not receive if your daughter should appear." The Last attempt was not only a bribery but an act of intimidation. A well-known Jewish author named Puffke-Lipnitzki took it upon himself to intrude in the living quarters of Esther's mother to propose an opportunity for her to make money if she was willing to make statements to exculpate the Jews. And his shamelessness went even further by telling her that she can have some of the straws from the bed her dead daughter is lying on at the very moment! From that point on, Esther's mother required police protection and her home was under tight security.

This shameless author, the jew Puffke-Lipnitzki wrote an article in which he described Esther's mother "without honor and an evil woman". Another well-known Jewish author by the name of Paul Nathan called Esther a prostit i that was publically displayed in Budapest. This is what Esther's mother

But Jews didn't stop there with their torment of Esther's mother....

Source:
Schramm, Pgs 120, 124 - 127(see https://tinyurl.com/2yuajtz7).

In April **1882**, the greatest variety of rumors were surfacing already in every region of Hungary, such as: **Esther Solymosi** had been seen here or there -- the [possibility of] a mistake was eliminated; since no one could produce the girl despite these claims, the Jews let a large number of dead Esthers pop up. Even this disinformation campaign did not catch on; the most that it accomplished was that inquiries went in circles. As later, in **1891** in Corfu and **1900** in Konitz, these clumsy maneuvers brought about unrest and strong anti-Semitic disturbances in the populace, which could at first be suppressed by military presence; but the local Jewish manipulation had miscalculated this time. From now on, the "Alliance Israélite Universelle" considered the situation of the Jews in Hungary to be so critical, that something most be done for its exoneration. Jewish Gold was supposed to prepare this offensive, in that a "premium" [reward] of 5000 Fl. (161) was subscribed for producing the girl. The Jew **Josef Lichtmann** in Tisza- Eszlár received the commission of "offering" the mother **Solymosi** a sum of 1000 Fl. if **she would accept another girl instead of her daughter**. This transpired with the words: "If the girl should make an appearance, how nice 1000 Fl. would be for you, and you could receive this sum from us right away." When this Jew was called to account for his attempt at bribery, he naturally denied everything and admitted only this much, that he had spoken not of 1000, but of 300 Fl., which the woman would receive in case she succeeded in bringing the missing Esther back home.

A Jewess undertook a similar attempt at bribery, when she approached the mother of Esther with the words: "Dear Frau **Solymosi**, how much money would you not receive, **if your daughter should again appear**." --

formality, but **Puffke** achieved access at the door of an "uneducated" peasant woman! Puffke-**Lipnitzki** attempted to draw Mother Solymosi into conversation. He gave her to understand that, if she were ready to make some statements desired by him, she could "make some money." His shamelessness went so far that he "bid" 5 Fl.. for some stalks of straw from the bed of her murdered daughter! The

devilish intent was obvious: his "press" would then have delightedly trumpeted to the entire world that the mother was selling as "souvenirs" even the straw from the bed of her child for sinful money in order to enrich herself even more by the death of her child -- we recall that **Paul Nathan** had already determined "that in truth, the living conditions of Frau **Solymosi** have markedly improved. . ."

But the old Solymosi woman, who, "directly at the entrance of the same man (**Puffke-Lipnitzki**), recognizing with the instinct of a mother's heart **who and what kind of individual** was confronting her,"(26) threw the Jewish bearer-of-19th-century-culture out; for this, in his article she was then given a very high recognition of her stainless character, by being described as "without honor and an evil woman"! In order to be protected from further Jewish importuning, the property of the Solymosis had to be kept under police surveillance. These scandalous events were echoed even in Germany.....

.... It is the same one which Onody published in his book. Even ten years later, this circumstance so enraged the Jew **Nathan**, that he described the girl as a prostitute; he writes on page 39 of his book: ". . .it is claimed that it is the portrait of a public beauty of **Nyiregyháza**, and.....

...This painted **Esther Solymosi** [i.e., the one in the portrait], **who was a prostitute**, has the busts of crowned heads around her(29), and upon this portrait gazed apparently devoutly the heads of the party, worthy pastors and great men of mature age, some of them in significant positions, who have the eyes of the public on them, and who make a pretense of working for the 'moral' rebirth of society, and wish to solve problems of high politics, these people worshipfully gathered before the portrait of a -- **whore**. . ."

Schramm, Pgs 120, 124 - 127 (https://tinyurl.com/2yuajtz7)

 […Esther Solymosi of Tisza-Eszlár continued]

On June 18, 1882, 79 days after Esther's disappearance, a body of a female mysteriously appeared in the Theiß river 20 km from Tisza-Eszlár. For some reason, many Jews just happened to be there at that moment, and then started rejoicing and screaming curses at the "evil antisemitic" Christians. Before the discovered body was officially examined by expert physicians, the Jews were proudly declaring that the body was that of Esther and had no slash wounds to the neck. They posted signs celebrating the discovery of the body in a disgusting mockery of Esther's dignity.

Esther's mother was asked to come look at the body to determine whether it was Esther. The heavily grieved mother confirmed that every piece of clothing belonged to Esther. But once she removed all the clothing, she affirmatively pronounced with every fiber of her being that it was not Esther. In corroboration of the tormented mother, the examining physicians concluded that it couldn't be Esther because the body was no more than 10 days old, had been in the water no longer than 3 or 4 days, and was that of an 18 to 20 year-old woman. Most importantly, there were no piercing or slash wounds (hence why Jews were celebrating). Could you imagine anyone willing to further torment this poor woman by depriving her the final disclosure of Esther's fate???

Source:
Schramm, Pgs 121 – 123 (see https://tinyurl.com/2y

On the **18th of June 1882** -- therefore 79 days after the disappearance of the girl, perhaps 20 km below Tisza-Eszlár, a female body was thrown on land by the current of the Theiß. Raftsmen who were moored in the vicinity pulled the corpse, which had become entangled in willow bushes, onto land and buried it without making a report of it to the authorities. But the news (162) spread from here by a ranger more quickly than was expected, from village to village and even reached the ears of **Bary**. The latter had developed sharp ears....
Guards were posted at the grave site. Already in the midday hours of the new day,

before any of the authorities had arrived, "crowds of Jews converged on the banks of the Theiß from all directions of the compass, from far regions at distances of 15-20 miles, and triumphed over the most recent success of Israel, **under loud curses at Christians and especially at evil anti-Semites**, like a swarm of ravens assembling above the corpse of a mole. This scene was very interesting and would have been worthy of being immortalized by the brush of a painter."(23) -- The Budapest and Vienna Jewish papers teemed with telegrams, which bore the signature of Dr. **Heymann-Levy**, one of the Jewish defenders.(24)

Still before anyone was able to view the body, which was guarded by armed police officers, and before the judicial pronouncement had been made -- the first protocol, composed on the morning of 19 June at 1 A.M. by the district physician, was still on its way to the Court -- "Jewish sentries, posted in every direction like telegraph poles, triumphantly trumpeted the news that: Esther Solymosi's body had been discovered in unwounded condition. Great was the joy, the jubilation, the malicious enjoyment, the mockery and contempt, which was poured over the shamed friends of anti-Semitism, over whose presumed disgrace Israel now thought itself able to celebrate its shameless orgies."(25)

On the 19th and 20th of June a new inspection was held at the place of discovery under consultation of the court; the body, covered over with a crust of mud, was flushed with water and a female person appeared, which had been carefully dressed with the **garments** of the missing girl. Piece by piece, each was identified by Mother **Solymosi** as belonging to her daughter; what appeared beneath the clothes, however, was not the fourteen year-old girl. It is shocking to read how Frau Solymosi attentively regarded this planted body, as if she were hoping to have her daughter before her again, but then tersely and definitely declared: "That is **not Esther!**"

The expert witness physicians composed an expert opinion in response to the questions of the examining judge **Bary**, which were important for further investigation. The result of their examinations, which would indicate the direction of Bary's inquiries, can be finally summarized with the setting forth of these comprehensive arguments:

1. The body is **not** the victim of death by suffocation in the water; it was thrown into the water **already dead**.
2. The body is, at most, ten days old. (If one accepts the statements of Moritz **Scharf** as a basis, Esther **Solymosi** had been murdered over eleven weeks before!)
3. The body has not been in the water for more than three or four days.
4. The body is that of an eighteen or probably even a twenty year-old.
5. The body is not that of a girl, but of a person who has led a dissolute life.
6. The direct cause of death was consumption. [i.e., tuberculosis]
7. The body shows **no traces whatsoever of external wounds** which could have caused bleeding. The loss of flesh on the right arm indicates that the body was dragged **by means of a rope**.

Schramm, Pgs 121 - 123 (see https://tinyurl.com/2p8ku7cv)

(78/170) [...Esther Solymosi of Tisza-Eszlár continued]

The determined investigator, Josef Bary, was not going to let the Jews off so easily after their disgusting plot to use another woman's corpse as that of Esther. He arrested every fisherman and rafters working on the Theiß river until he got answers. From process of elimination after many interrogations, the investigation focused in on a jew named Yankel Smilovics who had his rafting business transporting goods on the river. He revealed during his interrogation that he was approached by some other Jews to take a corpse downstream from Tisza-Eszlár on his raft and that he took possession of the corpse after it was dressed by a peasant Jewish woman, and eventually casted it into the river.

But this confirms that the Jews preserved Esther's clothing after they removed it from her before she was slashed to death. Further, this was corroborated by the Jewish boy, Moritz, who testified to seeing Esther undress down to her slippers. But throughout those days before the discovery of the staged corpse, Jews tormented the widowed mother by constantly bribing her. However, Jews ultimately carried out the most disgusting act by handing over Esther's slippers to her and advising her to see a fortune teller in hopes to determine the location of her missing daughter!

Source:
Schramm, Pgs 122 -123 (see https://tinyurl.com/2yu

On the basis of these findings, on whose composition **four** physicians had taken part, (165) Bary determined his further investigation. He began with the assumption that a corpse-smuggling as clever as it was shameless took place -- and he had full success with this assumption! Already, on the following day, he had all the raftsmen taken into custody; a great number of them were immediately released again because they could not, from the beginning, be considered possible accomplices due to the position of their vessels. One of the rafting business owners who had been held in custody was **Yankel Smilovics**, a Jew. Having been cornered and not up to the methodology of the judge, he resigned himself on **26 June 1882** to making statements with the following contents: On **6 June** Yankel Smilovics met another sponger, Amsel **Vogel**. The latter opened up to him the possibility of "earning a lot of money" if he would take on the job of taking **a corpse down below Tisza-Eslár** with his raft. As a further accomplice the Jew David **Hersko** was involved -- the cloverleaf was complete!

On the **10th of June** (on the **20th of June**, the doctors declared that the body was, at most, ten days old!) Smilovics took the ferryboat to Tisza-Eszlár, according to arrangements made; there two Jews, Martin Groß and Ignatz Klein, were waiting for him with a wagon, and handed over to him a female body dressed in a slip. Smilovics shifted his strange freight over to David Hersko, together with the instruction **that below Tisza-Eszlár a peasant woman was waiting and would give him clothes for the corpse**. -- Everything went according to plan. The body was dressed with the help of the "peasant woman," who later turned out to be the Jewess Großmann from Tisza-Eszlár, and was then cast into the water. The non-Jewish raftsman **Csepkanics** was on the last of the rafts. Below Tisza-Eszlár, he suddenly noticed how a body, which he did not recognize and which the Theiß was driving down against his raft, disappeared under his boat and then surfaced again and now was being taken by the wind toward the far shore. There the object remained hanging in the willow bushes and now could be recognized as human.

Schramm, Pgs 122 -123 (see https://tinyurl.com/2p8ku7cv)

The possessions of the slaughtered Esther had therefore been carefully preserved at the scene of the crime. The mother of the child was actually able to identify every single piece of clothing of her daughter on the 19th of June.(166) If we visualize the witness statements of the young Scharf, the victim was undressed down to her slip (". . .I saw that Esther lay in her slip on the ground, while her clothes were on the table"). The slip was naturally deeply soaked through with blood and was therefore no longer of use, if they did not want to betray themselves. In some way or other, a new slip must have been procured; a *Talmud*-brain managed to dig up the information from one of the statements made to the court by old Frau Solymosi: a certain **Roth** (a Jewess) came to her and importuned her for **a slip of Esther** or even a strip from one of them; for these things would be necessary (she told her) in order to get information concerning the whereabouts of the girl from a fortune-teller! This is how this Jewish-Galician gang behaved to this old woman!

(79/170) [...Esther Solymosi of Tisza-Eszlár continued]

Recall the 16-year-old Jewish boy, Moritz Scharf, from slides 74 and 75. Moritz witnessed everything from the time his father lured Esther to the point when she gasped her last breath at the synagogue through a peeping hole. Since he had Moritz as his star witness, Investigator Bary was able to take the case to a public trial. This meant that the 16-year-old Jewish boy was going to testify against his father, Josef Scharf. At trial, Josef Scharf charged at his son while Moritz was testifying but was restrained. One of the Jews named Buxbaum called Moritz a dog and a liar to which the boy responded “you were present too when Esther was murdered”. Knowing that he was safe being in protective custody, Moritz declared that he no longer wanted to be a jew and gave the most damning testimony by revealing that Jews murdered Esther according to the doctrines of their religion! Keep in mind, this was all recorded by a court reporter and the records are still in the archives of the Hungarian government.

But Moritz also disclosed the extent Jews were willing to go to plot the dirtiest scheme imaginable just to torment Esther’s mother. When asked why the investigation took 13 months to come to trial, Moritz revealed the despicable scheme Jews executed in dressing up the corpse of another woman with Esther’s clothes and dumped it into the river to be fo

Source:
Schramm, Pgs 136 - 137 (see https://tinyurl.com/2yu

The charge was supported in its essential points on the basis of the protocol statements of the sixteen-year-old son of the temple servant Joseph **Scharf**, **Moritz**, of the **21st/22nd of May 1882**. In the public hearing as well, Moritz **Scharf** repeated firmly and with certainty his account already given before the examining judge. On the first day of the hearing there was already a violent scene: "When Moritz Scharf had related the story of the murder, the accused father began almost to rage against the boy; there were frightful scenes, when the men, some of them quite old, stood facing the young man, whom they regarded as the **sole author** of their misfortune." (41) -- The old man **Scharf** suddenly tried to fall upon his son, but was pushed back again to the bench of the accused by the prison guards. Each of the accused was invited to comment on the statements of the witness. The Jewish teacher **Buxbaum** raged: "It (184) is not true, what this one says, this dog, this louse!" -- Moritz replied quietly: "You were present too, when Esther was murdered!" -- Buxbaum: "What time was it?" -- Moritz: "Between eleven and twelve o'clock." -- Buxbaum, beside himself: "I was there? Pfui!" (He spit in the face of Moritz.)

These scenes repeated themselves in the following days of the hearing and took on an ever sharper tone. On the eighth day of the hearing, Moritz was questioned by the Jewish defense counsel **Heumann** about why he always walked about under guard; Moritz replied: "**Because the Jews would kill me, because I have said the truth. . .**" -- "If you had not "barked" (42) such lies, then we would not be here" confirmed father **Scharf** resignedly on another day. -- "For an entirely different reason this (the investigation) could not be ended," the son said in defense of himself. To this the Jewish defense counsel: "I ask the witness, Moritz **Scharf**, why the investigation could not be ended and for what reason it lasted **thirteen months**." -- The Jewish youngster rebuffed him with: "For the reason that the Jews who **remained behind** in Tisza-Eszlár dressed a corpse in the clothes of Esther **Solymosi**!"

After he had become a witness to the horrifying events in the synagogue, **Moritz** ran to his parents, to report to them the things he had seen from his own terrible vantage-point. President **Kornis**: "What did you say to your parents sitting at the table?" -- Moritz: "I told them the situation which I'd seen." President: "What was the answer?" -- Moritz: "My mother said that I should be **quiet**!" But the small boy Samu had overheard something and blabbed it out, which is how the case was set in motion!

At the remonstrance of his father ("he said to me that 'to you, pork sausage tastes better than kosher food'"(43) **Moritz** at last stated that he no longer wanted to be a Jew, that he had gotten a **horror of the Jewish religion**. . . He could only explain the murder of Esther to himself in this way, that the Jews **had to do this according to the doctrines of their religion**(44). The brother of the murdered girl, Johann

Moritz Scharf, the 16-year-old jewish boy who testified against the jews and his father, Joseph

Joseph Scharf, the father of Moritz

Schramm, Pgs 136 - 137 (see https://tinyurl.com/2p8ku7cv)

(80/170) [...Esther Solymosi of Tisza-Eszlár continued]

Investigator Bary was determined to put these Jews in their place with his investigatory powers, which included the authorization to arrest upon sufficient information. These were very broad powers that couldn't be bribed off so easily. So Jews tapped into their resources at the highest official level in the Hungarian government, the minister president (equivalent to the prime minister post). Then President Koloman v. Tisza had many obligations to international jewry and that included intervention when all attempts to bribe lower levels of the government fails. Minister President Tisza was carefully backed by the Jews knowing that he would continue the official Hungarian policy to place Jews as a protected class as did his predecessor, Baron Bela Wenkheim.

International jewry found out that Investigator Bary had enough information to support his application to arrest 30 high levels Jews, including those residing in Budapest, for their involvement in Esther's murder. Minister President Tisza was abruptly summoned and had to cut short his vacation to intervene in the matter. He pulled some strings to make sure the court denied Investigator Bary's arrest application. And thus, the head international Jews stationed in Budapest never had to account for their high-level decisions, which included the murder of Esther and many other children.

Source:
Schramm, Pgs 102 – 103, 123 – 124 (see https://tinyurl.com/2

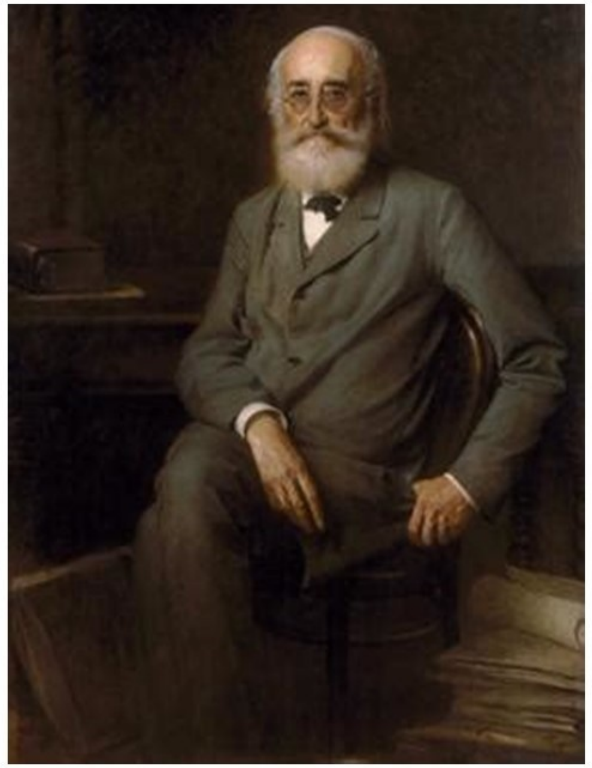
The Hungarian Minister-President Baron Bela **Wenkheim** thereupon replied: "The government is no opponent of any sort of movement which pursues a constructive trend; but it would be compelled to adopt a hostile position toward any movement which aims at disturbing the peaceful understanding between the churches and [religious] denominations existing in the nation or the citizens who belong to them and the mutual respect for civil rights. Since the law of **1867** declares the **equality**

of rights of the Israelites with all other citizens of the nation, the government recognizes **no** such thing as a Jewish Question and is **unable** to recognize such a thing, and thus takes **no** position toward it **whatsoever**. . ."(3)

President **Koloman v. Tisza**, his successor who came into his own in this year, adopted the way of thinking of his predecessor, to the complete satisfaction of World Jewry.

Actually, by the end of June **1882**, the investigatory court was able to establish that at the least the **tracks** of this recent crime were leading to the national capital city of **Budapest**. Action was supposed to be taken, with the arrest of perhaps 30 of even "highly respected Jews" -- among them a Jewish medical "authority" -- so that the final proof of this monstrous, entangled Jewish criminal organization would

thereby be supplied -- at the end, even connections to **Viennese** Jews could be established -- but the Minister President **Tisza**, who specially interrupted his vacation at his country home at the last minute, (167) prevented the Justice Minister **Dr. Pauler** from giving the necessary instructions to the court of Justice at **Nyiregyháza**. . .



Koloman V. Tisza, Hungarian Prime Minister (1875 - 1890)

Schramm, Pgs 102-103, 123 - 124 (see https://tinyurl.com/2p8ku7cv)

(81/170) [...Esther Solymosi of Tisza-Eszlár continued]

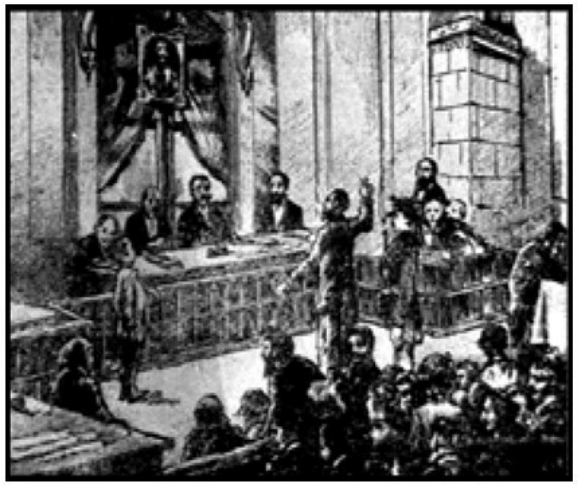
Despite the damning testimony of the 16-year-old Jewish boy, Moritz, implicating his own father for the ritual murder of Esther with many corroborating details, the judges in the trial acquitted every one of the Jews. In further insult to injury, the Hungarian government had to pay the privileged Jews economic injury for their long custody by reason that the investigation was plagued with mistakes and errors. One of the claims of the Jews at trial was that Esther committed suicide due to her mother's abuse and the judges took favor in that outrageous claim.

However, the president judge of the court had to admonish the Jews to be careful to not provoke the ire of the public with any boastful and flamboyant celebration given their excited display of emotions. But the Jews couldn't help themselves.

Source:
Schramm, Pgs 139(see https://tinyurl.com/2yua

The pronouncement of judgment was suddenly hurried into: **All accused were acquitted** and insofar as they had suffered **economic injury** by their long custody pending trial, **the state had to pay everything!** **"After great mistakes and errors the Nyiregyháza Court of Justice lets justice rule**, indeed, it scorns to throw even **the shadow of a suspicion upon the innocent prisoners**"(48)

The court President **Kornis** directed the following "conciliatory words" toward the mockingly smiling gang of murderers: "I must admonish you, that you, returning to your home hearth and (189) Christian fellow-citizens, bring along peace and modesty and refrain from any such provocation which could lead to the arousal of excited emotions and to the disturbance of [your] **peacefully** living together. You would not wish to ascribe **the suffering and vexation you endured (!)** to the judge or to the court of Justice or, finally, to individual citizens, but to the coincidence of circumstances. You might make friends with the destiny which often interposes itself without mercy and heavily in the course of life and which is often impossible to avoid even with the greatest lawfulness and decency."(49) For the mother of the victim, however, no one had a word of comfort; on the contrary, she was helplessly abandoned to Jewish scorn and imprecations still during the court hearing; according to her own statements, the Jews had even finally claimed that she had abused Esther, and because of that she had gone into the water. . .even ten years later Paul **Nathan** could spit out at her in the filthiest manner!



Schramm, Pg 139 (see https://tinyurl.com/2p8ku7cv)

 [...Esther Solymosi of Tisza-Eszlár continued]

A huge backlash provoked by the Jews took effect throughout much of Hungary. There were riots in Budapest and many other cities. Many of the dwellings in the Jewish ghettos including shops were either trashed or burnt into flames. The military suppressed all retributions including a mob in Tisza-Eszlár wanting the blood of Jews. The defense attorney for the Jews, the free mason Karl Eötvös, and state attorney, Eduard von Szeyffert, who purposely sabotage his own case against the Jews, had to go into hiding. Immediately after the trial, the two lawyers had to be led off in a closed wagon.

The Rothschild family personally issued a token of honors to the state attorneys Alexander Kozma and Eduard von Szeyffert, “who were at the service of jewry, who put the greatest obstacles in the way of the straight course of the court proceedings [and] had bent the law”, wrote the critic Karl Holz.

Source:
Schramm, Pgs 48 - 49 (see https://tinyurl.com/2yu

The acquittal of the accused set lose in the Hungarian people an enormous rage. **Eötvös** and his good friend, the Chief State's Attorney **Szeyffert**, had to leave Nyiregyháza shortly after the pronouncement of judgement in rash haste and in a closed wagon, under the curses of the populace and pursued by a hail of stones. In all larger cities of the nation, especially in **Preßburg, Kaschau, Ödenburg**, in **Budapest** and in court locations themselves, serious clashes occurred, Jewish shops were stormed, and in the comitats individual Jewish properties went up in flames. Nevertheless, all these things only brought water to the mills of Judah. . .On **11 September 1883**, the already mentioned court preacher **Stöcker** spoke at a meeting of his Christian-social party in (191) Berlin about the outcome of this trial; there he said, among other things (51): "The trial of Tisza-Eszlár is decided, the accused were acquitted. . .virtuous jurists, among them two state's attorneys, have assured me that **before** the trial they had believed in the innocence of the accused, **after** the decision however, **they believe in their guilt**; they personally consider themselves **fully convinced of the guilt of the accused."**

"I was in the country some time after the pronouncement of judgement, and I have found no person who had the slightest doubt about the **guilt** of the accused. . ." wrote Edouard **Drumont** in his preface to the *Geheimnis des Blutes* [*Secret of the Blood*] of Henry Desportes!

The peasant woman **Cseres** said on the occasion of her interrogation in the public hearing that it "was being spread about in Tisza-Eszlár that the Christians are losing and the Jews are winning"; that the inhabitants of the village had banded together and angrily discussed the Jewish machinations and they were finally brought back to peace only by the military. -- Their instincts, not warped by miseducation, had told them that certain powers were at work to bend this judge's decision!

This *battue* then sufficed to cause the complete collapse of the Court President, who up until then had remained unbiased, and to acquit the already convicted Jews with words which were almost apologetic, and in a manner of what one might call unseemly haste. Jewry had gotten a "**moral satisfaction**" but the Hungarian state a Jewish state loan! As emerges from the journal notes of Justice minister **Pauler** (194) of **26 September 1883**, after the conclusion of the trial, the finance-Jew Goldschmidt, on the instruction of the Rothschilds, demanded that the Head State's Attorneys **Kozma** and **Szeyffert** receive honors. Karl **Holz** wrote of this infamy: "Both state's attorneys, who were at the service of Jewry, who put the greatest obstacles in the way of the straight course of the court proceedings, who had bent the law, were supposed to be honored before the entire Aryan world to the joy of Israel for this baseness by His Imperial and Royal Apostolic Majesty!"

Schramm, Pgs 140 -142 (see https://tinyurl.com/2p8ku7cv)

 […Esther Solymosi of Tisza-Eszlár continued]

But quite frankly, Josef Bary's investigation and his mission to obtain justice for Esther was doomed from the start. The Hungarian government was already beholden to the Jews. Hungary took on a crushing debt with a high interest rate, which rendered the country at the mercy of the Rothschild family. Right before the trial, Baron Rothschild was setting the stage for a major financial collapse by depressing the value of Hungarian government bonds on the speculation of a default perceived by the powerful banking family. Just the perception of one family can send shockwaves throughout the financial market that can plunged an entire country into utter poverty.

The Hungarian foreign minister Baron Bel Orczy received a firm demand that the Jews accused of ritually murdering Esther Solymosi had to be acquitted at trial, not on appeals. This demand was issued by a jew named Goldschmidt, acting on behalf of the Rothschild at Budapest. The very fact that allegations got to trial infuriated the Jewish money power. But providence had other plans as it sought to bring to light the barbaric cruelty Jews exact on the innocent through a 6-year-old Jewish boy completely incapable of keeping a secret.

The ritual murder case of Esther Solymosi goes to show how expensive it is to have Jews in your country. They grace the governments with their presence and convenient accommodations in exchange for the compounds forever.

Source:
Schramm, Pgs 141 – 142 (see https://tinyurl.com/2yu

We know this "educated Europe" already from Damascus; the golden Internationale, which forms the "public opinion" and prepares the Jewish "victory"! But today we have concrete indications about it: the trial of Tisza-Eszlár became a financial-political **power-struggle** between Jewish High-finance and the nation of Hungary which was dependent upon it and which was already heavily in debt to international High-finance in the eighties of the 19th century -- and just at the time when the small village by the Theiß was making news, Hungary was in the process of negotiating with the house of **Rothschild** over settlement of its **national debt, which was burdened with an excessively high rate of interest.** The completion of this annuity-conversion was supposed to bring an annual savings of 2.5 million Gulden in interest to the economically beleaguered country. A few days before the beginning of the main hearings at **Nyiregyháza**, the Baron Albert **Rothschild** sent a sharply worded dispatch to the Hungarian Finance Minister, Count **Szapary**; the gist of its contents was that the money-market, (193)consisting overwhelmingly of Jewish elements, along with the means which stood at its disposal, would bring it to pass that "the Hungarian state notes would be depressed to a level which would correspond with **that of the Hungarian pronouncement of law**" -- This dispatch was also made known in the press!

The Budapest representative of the House of Rothschild, the Jew **Goldschmidt**, spoke in the days before the main proceedings of the criminal trial as the agent of the "*Alliance Israélite*" with the Hungarian Minister, Baron **Bela Orczy** -- after the "Anglo-Jewish Association" in **London** had already meddled into this in an unheard of fashion -- and stated to him categorically that they would like the charges against the ritual-slaughterers dropped. Furthermore, he threatened him with bringing an **interpellation in the English Parliament**, and put to him the impertinent demand that the **acquittal of the accused** had to occur **not at the first stage of appeal**, but instead **immediately at the first judicial hearing!**

On **20 July 1883** Justice Minister **Pauler** received a telegram from Minister President **Tisza**, in which the latter asked his Justice minister "to strictly control

and to threaten with dismissal if necessary" the Court President **Kornis**!

Sixteen years later, in **1899**, a sensational incident occurred in the Austrian *Reichsrat* [state council]. The anti-Semitic Deputy **Schneider** claimed, in a long speech, in which he referred back to the blood-murder of Tisza-Eszlár among other things, that the Hungarian Minister President Count **Andrassy**, who died in 1890, had himself admitted to him at that time, upon being asked, that **a Jewish blood-murder** had occurred in Tisza-Eszlár. A tumultuous scene ensued; the Jewish deputies wailed: "One can easily say that, since Andrassy is dead. To whom did he say it?" -- Then the Deputy Prince **Liechtenstein** arose and calmly maintained that in a conversation relating to Tisza-Eszlár between himself and Andrassy, the latter had stated the following: "Indeed, the Jews murdered Esther **Solymosi**, **but we could not admit that, otherwise 17,000 Jews would have been slain in Hungary the next day -- and from where should we have gotten the money(54) then?"**

Schramm, Pgs 141 - 142 (see https://tinyurl.com/2p8ku7cv)

(84/170) [Ononphrius Cybulla of Skurz]

On January 21, 1884, the 14-year-old Onophrius Cybulla of the small village of Skurz (now part of Poland) went missing after doing some errands in the evening. He was last seen being lured into the home of jew named Boß. Witnesses also notice a crowd of Jewish men entering the home as if some activity took place. The next day, Onophrius' dismembered body was found under a bridge. A jew named Josephson was seen early in that morning by the bridge carrying a sack. The boy's body was emptied of blood and all suspicion immediately fell on the Jews. The examining physician concluded that Onophrius' cause of death was exsanguination, which means bled to death after being slash by a slaughterer's knife.

An investigator named Richard was dispatched and immediately started collecting evidence. He discovered blood spots inside the home of the jew, Boß. Human blood was also found on the coat belonging to the jew named Josephson. Because Richard was discovering more evidence incriminating the Jews, he was suddenly removed from the investigation and reassigned. In his stead was an investigator named Höft, who was known to be bought and paid by Jewish interests.

Source:
Schramm, Pgs 141 – 142 (see https://tinyurl.com/2y

On **21 January 1884**, toward eight o'clock in the evening, the fourteen-year-old **Onophrius Cybulla** left the house of the **Gappa** inn in the village of **Skurz** (governmental district Danzig), where he had been washing up bottles, to make his way to his parents, living in the same locale. Although the young fellow had only a short way home, he didn't arrive at his parental residence. Witnesses said under oath that **Onophrius** was lured into the property of the Jewish merchant **Boß**; in addition, it could be established that on this evening **numerous foreign** Jews had assembled on the property of **Boß**, where the whole night long a hive of activity, otherwise unknown, prevailed. The non-Jewish serving-girl had been given a vacation on this evening without having requested it. In the stable building of the Jewish estate, a messy state of confusion reigned on the following morning; in the stall of **Boß** and on the manure pile in the yard, liquid and clotted blood was indisputably discovered, and likewise some sacks exhibited blood spots.

The ritual-slaughterer **Josephson** was observed in the early morning on a bridge located outside the village, with a heavy sack upon his back. Some time later, the **dismembered** body of the youngster was found under this bridge. It was missing both thighs, and they were never found. The lower legs were lying in the vicinity of the undressed, **blood-empty** corpse.

(200)According to the opinion of the **medical experts**, the thighs had been broken off from the pelvic sockets with great expertise and dexterity. **With one single cut, the right location**, where the separation of the bone was possible, was hit. Although the murdered boy had been powerfully built and full-blooded, the dead body showed itself to be **completely empty of blood**. **On the neck there was a**

transverse cut going down to the spinal column, which had brought about death through **exsanguination**. The abdomen had been slit open.

Schramm, Pgs 145 - 146 (see https://tinyurl.com/2p8ku7cv)

The Crime Commissar **Richard** was ordered from Danzig to **Skurz**. According to the most fundamental preliminary work, he investigated as the presumed murderers the trader Jews **Boß**, **father and son**, as well as the ritual-slaughterer **Josephson**. Jewish strangers , who were seen on the day of the murder, could no longer be investigated. The clothes of the Jews were inspected by a chemist, Dr. **Bischoff**, called in as an expert. On a jacket belonging to **Josephson**, **traces of human blood** were discovered, and in addition the physician Dr. **Lindenau** found impressions of incisors on the left index finger of the ritual-slaughterer. This doctor speculated that it (201) could be a bite wound. The investigations furnished further indications which heavily incriminated the Jews to an extraordinary degree. Moreover, they constantly got caught in contradictions and made the most unbelievable excuses.

In this critical situation, **Richard**, the Investigating Commissar up till now, was suddenly recalled without specification of sound reasons. The Prussian Minister of the Interior, **von Puttkamer** -- we have gotten to know him already -- dispatched Commissar **Höft**. The populace knew of **Höft**, that he saved a large number of Jews from **Neustettin** from the prospect of judicial condemnation in **1881**, when

(85/170) [...Ononphrius Cybulla of Skurz continued]

Instead of arresting Jews, investigator Höft arrested a Christian peasant farmer named Behrendt, who was known to be vocal against Jewish behavior. A jew named Preuß was appointed as the state's attorney to prosecute Behrendt. Preuß dragged the case and delayed trial leaving Behrendt to be imprisoned for a full year. Most of his witnesses to testify against Behrendt were the Jews in Skurz. He even attempted to pressure a gentile named Zilinski to testify against Behrendt as if that would make this Jewish scam less obvious. But when Zilinksi was brought to testify, he stated that investigator Höft pressured him to put the blame on Behrendt instead of the Jews. Even though Behrendt couldn't afford to hire a lawyer, it turned out he didn't need one. The case the Jewish prosecutor brought against him was so bad that none of the people on jury believed it. Several witnesses testified that Behrendt got drunk and passed out an hour before the 14-year-old boy Onophrius was lured to his death.

Eventually, the gentile peasant was acquitted and release. But he lost his farm and means to earn a living, and ended up living a very impoverished life. Jews didn't have to account for the ritual murder of 14-year-old Onophrius Cybulla or for their disgusting miscarriage of justice.

Source:
Schramm, Pgs 146 – 1428 (see https://tinyurl.com/2y

On **10 May 1884** the old, established, Christian master-butcher of **Skurz**, **Behrendt**, who was well known for his attitude of opposition to the Jews, was arrested and held in custody pending trial for nearly **one full year**! From the start onward, his means had not permitted him to get legal counsel. On **22 April 1885**,

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the proceedings began before the jury court in Danzig, with a great throng of a very highly incensed public. The evidentiary proceedings turned out to be scandalous from the beginning; the Skurz Jews entered court as "prosecution witnesses." The non-Jewish witness **Zilinski** made the following statement **under oath**: The Jewish ritual-slaughterer **Blumenheim** had come to him to sound him out. In order to learn what the Jews were up to, he had assumed the pose of being against **Behrendt**. (202) Thereupon he was invited by **Blumenheim** to come with him to see a **gentleman from Berlin**, and to tell the latter all the **worst (!)** that he knew about **Behrendt**. The "gentleman from Berlin" had introduced himself as Commissar **Höft**, who then unrelentingly tried to persuade him that **the Jews could certainly not be the perpetrators**, etc. **Zilinski** was supposed to make a statement against **Behrendt**. On a train trip **Höft** again insistently demanded that he make statements against **Behrendt** and not, by chance, against the Jews.

Furthermore, various witnesses stated that on **21 January** - thus on the day of the disappearance of the boy -- **Behrendt** had already arrived at home at about seven in the evening; since he had too freely partaken of alcohol, he had to be undressed and carried into bed; **Behrendt** first got up again the next morning and went about his work.

..... As state's attorney **the Jew Preuß**, of all people, had been appointed in the **Behrendt** trial! This Jewish prosecutor pled for the guilt of Behrendt and the innocence of his racial comrades **Boß** and **Josephson** despite the outcome of the hearing of evidence, which had downright devastatingly exposed the Jewish manipulations, and although **Preuß** himself had to concede that it couldn't seem odd when the voice of the people was directed **against the Jews** -- all the more so, when in the year **1879**, in **the same area a totally similar "mysterious" murder** had occurred which still is not cleared up to this day; but the investigation against the Jews had not then been initiated because of this, but on the basis of entirely other indications.

According to the *Nationalzeitung* [*National News*], this prosecutor, who indeed (203) had to prove what had driven the accused **Behrendt** to this crime, stated the following: "I cannot, however, definitely designate a motive for this act, and that which I would like to name, is difficult for me to state; but I must mention it: **it is the hatred of Jews (!). It is, of course, possible (!) that Behrendt has been paid** by someone **for the crime, in order to be able to lay the blame the Jews for it.**

The so-called proof of guilt of this Jew against an innocent man, worn down in a year of custody pending trial and whose business was ruined, who sat on the bench of the accused in place of the Jews **Boß** and **Josephson**, in its boundless arrogance, brought about the opposite: the sworn jurors acquitted the "accused" after only one half-hour's deliberation.

After one year's custody in jail Behrendt was released again; his earlier existence was, not least by the intrigues of his Jewish competitors in **Skurz**, destroyed, and he had to start all over again, almost as a beggar!

Schramm, Pgs 146 - 148 (see https://tinyurl.com/2p8ku7cv)

(86/170)

In 1888, a series of murders took place in the White Chapel area of London. All the victims were young White women in unfortunate situations working the street. Every victim had their throats cut almost severing the head from the body while suffering massive blood loss. Several had some of their organs such as the heart, kidney, and even the womb removed. The last victim suffered the most horrendous torture because her slaughterer had the opportunity to be all alone with her in an enclosed space with ample time. The mad man beheaded her, skinned her face, and then opened her body from the throat to the groin. These murderers were the work of Jack the Ripper. Jack the Ripper was a Polish Jewish immigrant by the name of Aaron Kosminski.

Scotland Yard knew exactly who Kosminski was because there was an eye witness who just happened to get a full, clear, and unobstructed view of the murderer while he was attacking the fourth victim, Liz Stride. This eye witness was a jew named Israel Schwartz and he refused to testify in court because Kosminski was a fellow jew. So the police released Kosminski from their custody and let him carry out his fifth and last murder. Eventually, Kozminski was institutionalized at a mental ward and spent the remainder of his life there.

The police kept the identity of Jack the Ripper a secret because they didn't want to incite violence towards the Jewish population in London. But perhaps there was more to it than just incitement of violence, and that a bigger secret had to be protected. Everything about Kosminski indicates that he was a ritual slaughter with his prey drive to cut open these woman stemming from years of carrying out similar barbaric acts. In every one of these murders, the forensic pathologists concluded that it was a work of an experienced butcher or surgeon with knowledge of human anatomy. Aaron Kosminski was 23 years old when he carried out these murders.

Jewish defenders will be quick to argue that these were not ritual killings since the women’s bodies were not empty of blood. But what’s to say that Kosminski didn’t collect or consume any amount of blood especially when his identity was kept secret over a hundred years that coincides with a time of expanding Jewish power? Why was there a cover up of Jack the Ripper’s identity? The cover up, which resembles that of other ritual murders, seems to be more institutional coming from the highest levels.

Source:
Anti-Zionist League (see https://tinyurl.com/4sds92e9)

In 1890 around the time of Easter, a French family in Damascus couldn't find their boy, Henry. Maternal instincts led Henry's mother to suspect the Jews. She went to the turkish authorities to inform them of her son's disappearance and her suspicions of a particular Jewish woman. However, the turkish authorities prevented the mother from searching for her son in the Jewish quarters. However, the authorities conducted a search on hers and her neighbors' homes instead! This allowed Jews ample time to remove evidence of Henry's presence in their quarter.

A few weeks went by and the turkish police received a mysterious tip that the boy had drown in a well. For some reason, they knew not to search the wells belonging to gentile homes. They started their search of a well at the entrance of the Jewish quarters and immediately noticed the smell of a decayed body. Henry's body was lifted out from that particular well and the investigator on the scene took notice of the boy's clothing and shoes as if someone put it on him in an incorrect manner. Henry's body was examined by a team of twenty physicians from the military and civilian. They discovered Henry's body being completely empty of blood, which was drawn from a cut artery on his right hand. In the process of conducting the autopsy, the team of examiners were interrupted by the Turkish authorities. The civilian physicians were asked to leave and to make no further inquiry of the boy's body.

The following day, the Turkish authorities released a statement saying that no blood had been drawn from the Henry's body and that the boy died by falling into the well and drowning. Even more outrageous was the Turkish authorities burying Henry's body without informing his parents. They even kept his parents from seeing the burial site, which was guarded by the police. The governor of Damascus threatened to imprison Henry's family if they continued accusing the Jews of ritually murdering their boy. Such an unbearable allowed to bury their son's body. But this is the work of the Jews. They torment the grieving parents, often times a widowed mother.

Source:
Schramm, Pg 98 (see https://tinyurl.com/2yuajtz7).

1890: On **Easter Monday** (!) of this year the boy **Henry** of the French family **Abdelnour** in **Damascus** became missing as of nine in the morning. Suspicion fell upon a Jewess, but the mother was prevented from searching there for her child. Instead, the Turkish authorities ordered house searches **at the mother's** and her neighbors under the pretense that the child had been hidden by relatives in order to be able to accuse the Jews of child-kidnapping. On the 21st of April 1890 agents of the authorities appeared with instructions to search a well in the neighborhood, to see whether the child perhaps **had drowned**. Without first visiting the wells of other houses, the officials immediately headed for a wagon-shed at the entrance of the Jewish Quarter. Located there was a long unused water-shaft sealed with a **heavy stone**. The officials perceived the smell of decay and the corpse of the child was lifted out of the well. Since boots and clothing were put on incorrectly, a crime was presumed and an autopsy (128) arranged. The child's body, transported to the Military Hospital, was examined by twenty military and civilian physicians. The result reads: The child was thrown into the well, **after the blood had been drawn out of him by the artery of the right hand.** The doctors thereupon amputated the arm at the elbow and were preparing it. Suddenly a representative of the authorities, a wali (office manager), demanded the report of the physicians. The civilian doctors were dismissed by him with the words: "We no longer need your services, go outside and don't come back in!"

On the following day the military physicians stated that no blood had been withdrawn from the arm, the child had fallen into the well and drowned! In the **night** after this declaration the child -- without his relatives having been informed -- was literally buried. Guards were set at his grave, who refused anyone access! The *Gouverneur* of Damascus threatened the family of the child with prison, or immediate exile if they should express their suspicion that the child was murdered by Jews. Thereupon the relatives turned to the French government to investigate the case. An open letter of a relative of the victim was at that time published in the Paris paper *Le peuple* -- without any success! -- The "case," in the mind of Judah, had been "liquidated"!(99)

Schramm, Pg 98 (see https://tinyurl.com/2p8ku7cv)

 [Maria Dessyla of Corfu]

Corfu is a small island located off the west coast of Greece with a sizable Jewish population numbering around 6,000 in the year of 1891. The ritual murder of a girl on that island back in 1812 was still fresh in the minds of many of the Greeks. On the night of April 12, 1891 a jew named Salomon Sarda (also known as Vita Chaim Sarda de Salomon) reported his daughter missing. The next day, he just happen to find his daughter's body by the entrance of a house near a synagogue. When Sarda reported the discovery of the girl's body, the reporting authority took noticed that the so-called father didn't show any signs of grief or pain. An autopsy was performed by a team of well respected doctors. The autopsy revealed that the cause of the girl's death was a deep cut to her neck with a depth of 10 cm from a surgical instrument. The veins on both her arms were opened and her body completely empty of blood.

Further discovery of this girl's origin by the people in Corfu eventually led to international jewry dispatching its puppet governments to this small island. Please see the next two slides for the complete story.

Source:
Schramm, Pgs 150 - 151 (see https://tinyurl.com/2y

On the night of **12/13 April 1891**, the completely **blood-empty body** of an approximately eight-year-old girl, **punctured and cut to the point of unrecognizability**, had been discovered in the entryway of a house **near the synagogue** of Corfu under mysterious circumstances.

The employee of the *Kreuzzeitung* dispatched to Corfu as a correspondent received a report delivered by a Corfu friend, which, composed while still under the impression of the events and authentic in all details, was made the lead article (1) in the said paper. This letter from Corfu reads:

"In the night of **12 April** toward ten-thirty, it was announced by town-criers that the Jew **Salomon Sarda** was missing his little eight-year-old daughter; whoever might know anything about her whereabouts, should report it. The following day people were shocked to learn that the body of the child had been discovered in a sack in the entrance way of a Jewish house. **The father himself** had found her

when he looked through the entrance way for the missing child while walking home from drinking coffee (!) at around two in the morning. There he suddenly stumbled over the body and had immediately summoned the night watchman. The latter stated that **Sarda** had displayed **no kind of surprise or pain** at the sight of the body. **The autopsy, which was conducted by four of the best trained physicians in Europe, revealed the presence of a wound on the neck as well as one on the heart and one arm, and a bump on the head. Death must have ensued as the result of loss of blood, after the child had presumably been rendered unconscious by a blow to the head. In the body there (210) was not even a drop of blood; rather, numerous needle punctures at various places indicated that the murderers had made sure to carefully evacuate the blood completely.** The wounds were -- as was the entire body -- washed clean and **plugged with the hair of the girl. Even on the underwear there was not the slightest trace of blood to be noticed.**

The Jew **Vita Chaim Sarda de Salomon** had originally claimed that it was his own daughter (211) who had fallen victim to this crime; indeed, the identity of the girl was not immediately definitely established because the small body was cut up in the most hideous manner and resembled **a single wound**. According to a special report from **Athens** of **15 May 1891**, the **official autopsy of the medical examiner** showed that death **was brought about by the cutting the the neck** and subsequent **fatal hemorrhage**. In the particulars, one learned that **neck arteries** and **neck veins** were opened to a depth of 10 cm by means of **surgical instruments**. Likewise, the **arteries** and **veins of both arms** were punctured. **The heart was punctured**. Approximately twenty smaller, **very deeply penetrating** cuts were discovered, **in addition to numerous piercing wounds** on all parts of

the body; the head of the girl alone showed **seven knife cuts**. The legs appeared forcibly stretched and bent(2). The body was **absolutely empty of blood!**

Schramm, Pgs 150 - 151 (see https://tinyurl.com/2p8ku7cv)

It turned out that the girl whose body was found near a synagogue wasn't the daughter of Salomon Sarda. Her name was Maria Dessyla. She is believed to have been kidnapped before coming under the guardianship of Sarda. The catholic nuns who taught at the girl's schools weren't given any details about Maria when Sarda brought her to school. The nuns learned about Maria's origins from the girl herself, who told her that she was born in 1883 in Janina (now known as Ioannina in Greece). At trial, the Rabbi of Corfu tried to contest the identity of the girl, according to the nuns, by producing a forged birth certificate indicating Salomon Sarda as the father. The only problem with that is Salomon Sarda never registered a child under his name during the twelve years he lived in Corfu before 1891.

People on the island had their suspicions but didn't raise any issues until the Jews started accusing the Christians of ritually murdering the girl as a plot against Jews. When Sarda appeared to the Corfu police to report the discovery of his "daughter's" body without the slightest expression of grief or sadness, the commissioner took him into custody. To bring even more suspicion upon the Jews, a half-blind begger named Ephraim appeared before the police and gave a statement that he observed with his own eyes five peasants handling the girl's body. After he was caught with many inconsistent statements, Ephraim was arrested not only for perjury but also for accessory to the girl's murder. After further investigations, the police arrested two other Jews, a synagogue servant named Naxon and an unknown

Source:
Schramm, Pgs 48 - 49 (see https://tinyurl.com/2yua

Four Roman Catholic nuns who conducted a girls' school in **Corfu** appeared as witnesses for the prosecution. The child had been brought to this school at the approximate age of six; on this occasion, the tailor **Sarda** avoided giving further details about the child, despite repeated requests, so that the school had to rely upon the statements of the student herself that she was named Maria **Dessyla** and was born in **1883** in **Janina**. These declarations of the nuns were vigorously attacked by the Rabbi of **Corfu**, who presented a birth register written in **Hebrew**, in which the murdered girl was supposed to have been entered as the **daughter** of the tailor **Sarda**! At closer examination (212) the register was shown to be **forged**. In the official Greek civil registry the child was listed nowhere as the child of **Sarda**, although the latter was already resident for twelve years in **Corfu**! All of these circumstances allowed it to be recognized that the allegedly orphaned child had fallen into the claws of this Jew years before in one way or another, so that she could be allowed to disappear again if need be, and that all further personal particulars [of the child] had been most carefully avoided on purpose.

Schramm, Pgs 151 - 152 (see https://tinyurl.com/2p8ku7cv)

rumor was spreading that the deceased was by no means a Jewess, but on the contrary, was a Christian girl by the name of **Maria Dessyla**, kidnapped in **Janina**, who frequently had called herself by that name. The excitement which has swept over the people as a result of this defies description. All the same, justice would have been allowed to run its course with the generally peaceful nature of the Corfuites, if the Jews had not unanimously, as if a signal had been given, expressed the outrageous accusation that the **Christians** had murdered the child in this manner in order to set the people against the Jews. . ."

The chief witnesses, two Greek police officers, observed the murder band on the night in question as it made to bury a body in a sack in the Jewish cemetary; but the Jews succeeded in escaping. To divert suspicion from themselves, the Jews had made the first "announcement" according to the procedure which they had already practiced many centuries earlier in Trent. After the Jew **Sarda** made use of the public town-criers on the evening of **12 April**, he appeared in the morning hours of **13 April** at the police bureau in **Corfu** and boldly declared, without a trace of sorrow, that someone had murdered "his child" and thrown the body in a sack, in the entryway in front of his residence, near the synagogue. To the police commissar in charge these statements seemed highly suspicious, and he held **Sarda** in custody. On the basis of the statements of witnesses, the evidence grew stronger and stronger. After three days, there appeared before the examining judge a an "exonerating witness" in the form of the half-blind Jewish beggar **Ephraim**. This one would have it that, in spite of his poor vision, he had seen five peasants with the child's body on the **night** in question! Because he continued to get caught in awful contradictions, he fell under grave suspicion not only of perjury, but of being at least an accessory to the bestial crime.

The parliamentary deputy from **Corfu**, **Georgios Zervos**, a leading Corfuite, made frightful accusations in his report. Four Jews had been charged with the bestial murder: the Jewish tailor **Sarda**, who had taken the **non-Jewish** girl **Maria Dessyla**, who came from **Janina**, allegedly as **foster child**, and ritually-slaughtered her in company with the synagogue servant **Naxon**, the grave-digger of the Jewish community, and a Jewish beggar by the name of **Ephraim**. The latter was also charged with committing deliberate perjury.

(90/170) [...Maria Dessyla of Corfu continued]

Without any justification, the state attorney delayed the prosecution of the four accused Jews. The Jewish newspapers from all over Europe ran headlines accusing the locals of rioting against the “poor and oppressed” Jews (when not a single hair on a jew’s head was touched). These two sources of provocation made the people on the island impatient. The citizens of Corfu marched to the Jewish quarter demanding the surrender of all those who were involved with the murder of Maria. A certain military unit was dispatched from Greece to the protection of the Jewish quarter. Upon arrival, the military fired upon the citizens killing 12 men. The island grew tense with anger and resentment (see Pg 157 of Schramm).

By May, international jewry dispatched the navy of France and England onto Corfu to assist the Greek military for the protection of a very small minority on the island. The Greek Finance Minister received threats that the Greek bank notes would crash if the Jews in Corfu including the four accused weren’t taken into safety out of the island. Accommodations to emigrate all the Jews were made at the expense of the island and the Greek government. But despite caving into all the demands of international jewry, the financial manipulators still crashed the Greek bank notes sending that country into financial ruin.

After a major shakeup of the Greek government where the Greek President, Finance Minister, and all the officials in Corfu were forced out of their offices, a well-respected Greek politician wrote “The case of Corfu has again made us see our total dependence, thus we must hush up the entire affair, although by doing so we commit a crime against our national honor...”

Source:
Schramm, Pgs 149 – 150, 157 – 161 (see https://tinyurl.com/2

At the beginning of **May 1891** the governments of France, England, and Greece dispatched warships to the totally unarmed island of **Corfu**; the King of Greece made his way there in person, ministers resigned, the high and (208) the highest of officials were relieved of their duties, the governments of the European Great Powers engaged in **diplomatic** moves in **Athens**, note after note was exchanged, and the honest old postal clerks of the main post office in Athens affirmed with a sigh that never before during their long terms of service had such a large number of encrypted dispatches come in and been sent out, as in those days!

Finally the most effective thing of all occurred: The Greek debt-notes fell alarmingly at all stock exchanges in the world, the last resistance of the government of a small nation was broken. The *Alliance Israélite Universelle* had engaged in their old methods here, too! Jewish high finance and international [news] dispatch bureaus, the sharpest weapons of universal Judah, prevented, under downright outrageous circumstances, the implementation of a judicial procedure which had the mission of exacting justice for a ritual-crime upon an eight year-old girl!

(227)In the *battue* against **Delyannis**, the **stock exchange war** of the Golden Internationale proved to be most effective. We obtain excellent information about even this from an excerpt from a telegram from Athens of **19 May 1891**(14): "The plunge in the rate of exchange of Greek notes on the European stock exchanges has evoked a panic in all circles, which is still going on. The position of the government is made much more difficult because of it, the Minister of the Exterior, **Deliorgis**, has tendered his resignation. All the press demands prompt publication of the results of the investigation, **the hesitation of the government is seen by the populace as confirmation of the charges raised against the Jews**. The officials concerned in **Corfu**, the *Nomarch*, the commandant, the state's attorney, and the examining judge **were relieved of their offices**, supposedly as a result of pressure from the Powers, but in reality for the appeasement of the Christians, who labeled the officials as **corrupted**. . ."

Schramm, Pgs 149 – 150, 161 - 162 (see https://tinyurl.com/2p8ku7cv)

Let only this definitive result be recorded: The four Jews incriminated most seriously, now as before, were officially acquitted **at the cost of the state** and brought abroad under a **Greek safe-conduct**. From now on, racial comrades also, who had emigrated perhaps a year earlier, returned to important positions on **Corfu** and the Ionic islands, after the Greek government, like that of Egypt in its time (1840), entered into the **obligation** of taking on the protection of its "Jewish citizens"! But a respected Greek politician, conscious of duty to his people, wrote in an open letter to the paper whose publications exposed the Jewish manner of fighting too late, the *Kreuzzeitung*: "We must keep silent, even if our hearts are bleeding. Greece is too weak to advocate its rights, indeed, even to speak the truth. . . The case of **Corfu** has again made us see our total **dependence**, thus we must hush up the entire affair, although by doing so we commit a **crime against our national honor** and allow **our justice** to become a **business** in the eyes of all independent, thinking men of Europe. . ."

(91/170) [Johann Hegmann of Xanten]

Xanten is small village in the northwestern part of Germany off the Rhine with a population of about 4,000 at the time. And out of those 4,000 residents were about 30 Jews, who were about to make this small humble town miserable for the injustice it was about to experience. A 5-year-old boy by the name of Johann Hegmann happened to be the choice of Christian blood for the local Jews, whose leader was a butcher named Buschhoff. Given that his father was rendered disabled from a stroke he suffered the year before, Johann was the ideal victim, a child with little to no paternal protection. On June 29, 1891, Johann's mother saw him go off to play with his friends knowing that the boy would return for lunch. But Johann never returned!

Despite being in the late stage of pregnancy, Johann's mother searched the whole village for her 5-year-old boy. Being distraught as any mother would, Johann's mother went to church to light a candle. It was there that she learned her boy was found. As she rushed out, people from her village were gathering around her home. She was met by Buschhoff's wife who had the utter nerve to say "oh comfort her…she's getting a replacement for it…" as she was looking at the expecting mother's belly.

Johann Hegmann's body was found in the neighbor's fruit barn. The boy's neck had a deep cut that could have only been done with a long sharp knife by "a practiced hand" as determined by the highly respected physician named Dr. Steiner. Johann's body was completely empty of blood. Dr. Steiner publicly opined that the boy had to have been killed at another location as only a few drops of blood was found at the barn. These discoveries immediately led to suspicion of the Jews. But those suspicions were confirmed by several eye witnesses, one of them being a 10-year-old boy named Gerhard Heister, who testified at trial that he saw the young Johann being pulled into the jew Buschhoff's butcher shop. Johann's play friends also stated that Buschhoff's wife intimidated them by yelling "to go home." Another witness

Source:
Schramm, Pgs 163 - 166 (see https://tinyurl.com/2yuajtz7

On **29 June 1891**, Peter-and-Paul Day, a Monday, the cabinetmaker **Hegmann** of **Xanten** on the Lower Rhine was missing his little five-and-a-half year-old son since ten-thirty in the morning. The mother of the child, later questioned about this by the President of the court, told on the second day of the hearings (**5 July 1892**), the following: "I awakened the child before I walked to church (on Peter-and-Paul's Day, 1891) and took him from his little bed and then let him down; then I went to church. When I came back, I put a smock on him, then he went off and I have not seen him again. We drank our coffee at breakfast about ten-thirty. When I was making the buttered bread ready for the other children, I said: 'But where is *Schängchen*' -- that's what we called Johann -- Now it was noon. . . it got to be two o'clock and he still wasn't there. The child never stayed away past the time [when he was supposed to]."...

The mother made her way to church again: "I lighted a candle in the church before Saint Anthony, it was still not burned out when I heard that people came and said the child had been found. I went home, and it was already full of people.

Buschhoff and his wife also came." -- Frau **Hegmann** was in the late stage of pregnancy. The Jewish wife called out: "Comfort her -- she's getting a **replacement** for it. . ."

Barn where Johann's body was found

Statute of Johann Hegmann in Xanten

The staff physician (retired), Dr. **Steiner**, who had examined the body **on the same evening** in the presence of the court assessor **Buchwald** and of the mayor **Schleß**, and had determined that the [amount of] caked blood (the clotted blood) was **very insignificant**, perhaps as much as **a small egg**, gave the following **expert opinion** before the court:

1. All the soft tissues of the neck were cut through, from the right ear through the throat to the left ear, even the muscles which were located at the cervical vertebrae were cut through, and the cut penetrated **down to the cervical vertebrae**.

2. This circular cut was unquestionably performed by a practiced hand with a very sharp and large instrument.

"At the inspection of the body we found this terrible cut; we found the child with his neck cut through from one ear to the other. It looked horrible, it made a frightful impression, I have to say that in the first moment I said to myself: 'That can only have been done by a skillful hand that knows what it's doing with a knife; it must have been **a very large** knife.' I cannot conceal the fact that I had suspicions about the Jewish butchers **Buschhoff** and **Bruckmann** living in the neighborhood. . ." (Mayor **Schleß** on the third day of the hearings.)

Also, the autopsy protocol of the court physicians **Bauer** and **Nüninghoff** of **30 June 1891** confirmed the **absolute blood-emptiness** of the internal organs of the child's body. Point by point the descriptions read: "Completely void of blood," "extraordinarily bloodless," "pale and empty," "empty of blood," "totally void of blood," and so forth.

The lack of blood at the site of discovery had immediately convinced all eyewitnesses that the the child was first killed at **another location** and was brought into the barn just after he bled to death, not least of all for the intention of covering up traces of the crime and to incriminate others with the murder as much as possible. -- A devilish plan!

The magistrate **Riesbroeck** of **Xanten** later stated before the jury-court in **Cleves**: "The body gave me the impression that it was **not** killed there but rather had been **brought** there." (First day of the hearings.)

But now the alert ten year-old **Gerhard Heister** -- described by the chief state's attorney himself as an "intelligent young man" -- had remarked how on the day of the murder, toward ten o'clock in the morning, a white, unclothed arm pulled the small Hegmann child from out of the street and into the Buschhoff shop. We wish to insert the crucial passage of his examination here word-for-word, due to its particular importance.

Schramm, Pgs 163 – 166 (see https://tinyurl.com/2p8ku7cv)

(92/170) [...Johann Hegmann of Xanten continued]

Despite having over 100 eye witnesses, a forensic report after a thorough autopsy, and ample circumstantial evidence, the prosecution authority refused to investigate and even arrest the jew, Buschhoff when there was sufficient cause to imprison him. The two prosecutors who stalled the investigation at every turn were Chief State's Attorney Hamm and State Attorney Baumgardt, and they were under the paid persuasion that any allegations of Jewish ritual murders were unfounded.

There was outrage not only in the small village of Xantem but also throughout the Rhine and beyond. Pressure reached such levels that the Justice Minister ordered the investigation and even the arrest of Buschhoff. But then Buschhoff was released at the behest of the State's Attorney Baumgardt. But once again, public outrage reached such a level that external intervention from higher levels was required. Buschhoff was arrested again and the Justice minister schedule his trial, which Baumgardt neglected to do. The very people who were assigned to prosecute Buschhoff and conduct the trial for the state were no other than State's Attorneys Hamm and Baumgardt.

At trial, the jew Buschhoff had his own defense attorneys. But it was the State's Attorneys doing all the work for the defense lawyers. They attacked their own eye witnesses by discrediting them with condescending questions. State's Attorney Hamm blamed Dr. Steiner for bringing suspicion upon the Jews by way of his conclusion that the boy couldn't have been murdered at the barn because little blood was found at the site. Hamm even went far as denigrating the entire profession of private physicians saying the : State's Attorneys who argued that Buschhoff couldn't have c :o prove his guilt!

Source:
Schramm, Pgs 177 – 178 (see https://tinyurl.com/2yu

Chief State's Attorney **Hamm** spoke first. He had not the remotest thought of making any sort of charges against Buschhoff, but on the contrary gave a defending speech which had been composed from the start in a extremely clever and talmudic arrangement. The reasons on which he based his deductions stood in direct contradiction with the clear and definite evidence of the most significant and most credible witnesses, whose statements the chief state's attorney pushed aside as "meaningless" with a brazenness that simply flabbergasted the listeners. **Hamm** came to the end of his summation in this manner: "It is proven that (253) Buschhoff cannot have committed the crime, and the prosecution **must (!)** come to the proposal of moving for a verdict of not guilty for the accused. . . The proof will be deduced with mathematical exactitude by my colleague **Baumgardt**, that Buschhoff cannot have committed the crime and pulled the child inside around ten o'clock. . ."

After the chief prosecutor, the state's attorney stepped forward with equal zeal as **defender** of the accused. He developed the already mentioned "proof of alibi" with the assistance of the statements of the ill-reputed Ullenboom. This prosecutor also put forward the basic argument that the scene of discovery was **simultaneously** the scene of the crime, and that therefore the murder was committed in the barn of Küppers! His memorable and happily delivered *plaidoyer* concluded with the words: "Buschhoff is therefore, I declare, neither the murderer nor an accomplice to murder, nor even an accessory to the murder, he **must (!)** be excluded from any suspicion. I come then to the conclusion that we are by no means dealing with a case of *non liquet* [Latin: "it is not evident"]; one thing is clear, by no conceivable means could Buschhoff be the perpetrator; regrettably it is unclear who did commit the crime. . . By duty and conscience, I cannot move for a guilty verdict for Buschhoff. I move for his acquittal."

All the stenographic records make note of this moment with the significant word "commotion."

Schramm, Pgs 177 - 178 (see https://tinyurl.com/2p8ku7cv)

But staff physician Dr. **Steiner**, who possessed a reputation far beyond Xanten as a skillful doctor and researcher of the region -- he acquired the greatest merit for his historical research about Xanten -- and who was so "tactless" as to state that the quantity of blood found was much too scant for the butchering of the child to have taken place in the barn, had to see himself made the object of the public reproach in the courtroom, that he had [been the one to] first carry the "vague assumption" of a ritual-murder to the people! In his summation on the next to last day of the hearings, Chief State's Attorney **Hamm** also attacked him: "The entire erroneous management of the case at the scene is based upon the mistake, so that it, misled by the assertions of Dr. **Steiner** that not all the blood was present [at the scene], believed that: The child was not killed at the scene but was brought there as a corpse. . ."

Dr. **Steiner** was torn to shreds: "At any rate it is a misfortune (aha!) that the first doctor (i.e., Dr. Steiner!) was a private physician not sufficiently trained in forensic medicine. It has already been more frequently lamented in medical circles, that private physicians are so poorly informed in matters of forensic medicine. That is how **the whole false idea** originated. . ." (Chief State's Attorney Hamm).

The discovery of Johann Hegmann's body at a neighbor's fruit barn.

(93/170) [...Johann Hegmann of Xanten continued]

After the jew Buschhoff was acquitted (thanks to the State's Attorney), a social democrat journalist named Heinrich Oberwinder wrote a scathing opinion against the State's Attorneys Baumgardt and his boss named Brixius. Shortly after the publication of that opinion, Oberwinder was arrested for libel and then sentenced to two months in prison.

Oberwinder pointed out the Justice Minister's close affiliation with rabbis hinting at collusion. And he was very vocal on Baumgardt's failure to investigate a crucial piece of evidence, a large grey sack with conspicuous dark spots. Eye witnesses saw the daughter of Buschhoff carrying this sack that appeared to be heavy for her and tapered at the bottom due to its weight. Because the State's Attorney dragged its feet in conducting a formal investigation, the sack wasn't confiscated as evidence until three months after the murder of Johann Hegman. Because so much time lapse, it became impossible to conduct a chemical analysis on the dark spots. A chemist testified at Buschhoff's trial that the dark spots could have been determined to be blood had a thorough examine was performed.

But this was the state of Germany at that time. A Jewish-bought prosecutor could slander the work and reputation of a well-respected doctor in public at trial. However, a journalist is thrown in jail for "libeling" s after pages of court records. Maybe that is why Adolf Hi

Source:
Schramm, Pgs 171, 183 – 184 (see https://tinyurl.com/2

Country Publishing Institute] in Berlin, the editor and publisher **Oberwinder**. After the end of the **Cleves** jury-court trial, he self-published a brochure under the title: *Der Fall Buschhoff. -- Die Untersuchung über den Xantener Knabenmord* [*The Buschhoff Case. -- The Investigation of the Xanten Boy-Murder*], in which Oberwinder pilloried, in summary form again, the impossibility of the entire proceedings. He was straightaway and promptly dragged before a Berlin court **on grounds of libelling** the state's attorneys **Brixius** and **Baumgardt** and sentenced to two months' imprisonment!

The accused upheld before the court his attacks against the examining judge Brixius and the state's attorney Baumgardt in full compass and stated besides that the sins of omission in Xanten were of a still more serious nature than he had earlier accepted. -- Oberwinder: "I am at least of the opinion that the persons entrusted with the investigation of the Xanten murder were **biased**. I am of the opinion, and found it confirmed when I was in Xanten, that Baumgardt made no thorough investigation, but instead only a promenade through the Buschhoff house. What also demonstrates the prejudice of the officials of the investigation, (261) is the treatment of the prosecution witness **Mölders**, who was simply insulted and twice was summoned, in order to get him to **make a different statement**. Respectable citizens were even accused of having taught their children untrue claims, which could cost a man his head. . .

Oberwinder: "I believe it! I would like to say a few words about the **attempts at collusion** Such have been made. Dr. Hirsch-Hildesheimer has been with the Justice Minister, other rabbis have been with the Minister of the Interior. The attorney-at-law **Fleischhauer** had his people everywhere, who brought him information, even a detective bureau in Berlin. The people who first saw the murdered child -- there were fourteen of them -- were not questioned in the preliminary investigation.

State's Attorney Baumgardt didn't want to know anything about a sack -- to him that was all news! -- The viewing of the scene had to be ordered first by the Justice Minister, and it amounted to the opposite [of what had been claimed], despite the statement **under oath** by **Brixius**. The investigation was conducted only with reluctance. . .On the **24th of September, 1891** the first state's attorney, Baumgardt, stated publicly in Cleves that the investigation against Buschhoff had not yielded **the least bit of evidence**. The populace of Xanten naturally became very angered by that."

Schramm, Pgs 171, 183 - 184 (see https://tinyurl.com/2p8ku7cv)

Heinrich Oberwinder

A short time later, Hermine Buschhoff, the adult daughter of the ritual-slaughterer, went across the gateway to the barn, and in such a way that she held her right side conspicuously toward the house of her parents; on this side she was carrying the heavy weight of a long object which tapered toward the bottom, which was wrapped up in a large gray sack. (The witness **Mallmann** on the third day of the hearings.)

Three and a half months after the crime, the policeman **Schloer**, who **occasionally** checked the residence of Buschhoff -- there could be no question at all of a systematic search -- found, right in the very bottom of a kitchen cabinet, a sack which bore a strikingly large and dark spots....
the objects which were lying on the table. -- The large dark spots seemed suspicious to the mayor; he thought they were blood spots! In the trial, Buschhoff then claimed that they were "pickling spots"! A court chemist and a professor said of it that there was no longer any point in investigating the sack, it most likely could have been determined that there was blood there. . .A thorough examination was actually not performed!

(94/170)

The ritual murder of 4-year-old Helene Vasilios in Port-Said, Egypt in 1892 is that one case Jews can never debunk. No trial is needed to determine whether this was a Jewish ritual murder since many saw with their own eyes an imprisoned Christian girl losing a lot of blood at the hands of the Jews.

An 85-year-old jew named Carmona lured the 4-year-old Greek girl to his home. Helene's mother knew something was wrong and was smart not to get the authorities involved. Rather, she relied on her own community to find the girl before they forced their way into Carmona's house. Upon seeing an old Jewish woman trying to hide the already wounded Helene in a dark dungeon, the Greek men reacted violently and attacked the Jews including Carmona. The old Jewish woman wasn't spared. The girl was rescued and taken to a physician. Unfortunately, Helene succumbed to the wounds the Jews inflicted on her while trying to extract her blood. After the riots were quelled by the Egyptian and English authorities, the Jews issued a scathing complaint to the government over their failure to protect the Jewish community from the riots and releasing the Greeks arrested during the riots.

Here, you have a clear cut case where Jews were caught in the act of ritually slaughtering the 4-year-old girl. And yet the Egyptian Jews are more concerned with the injuries they temporarily suffered as a result of a justified backlash against their practice of torturing children to death. But it is so like Jews to put their own temporary experience of inconvenience over t

Source:
Schramm, Pg 99 (see https://tinyurl.com/2yuajtz7).

1892: At the time of the **Jewish Easter** in **Port-Said** the 85-year-old Jewish prayer-leader **Carmona** enticed the four-year-old Greek girl **Helene Vasilios** into his house, which had also been observed by several witnesses. **Carmona** saw himself forced to let his house be searched by a number of Greeks and by the mother of the missing child. After a long time a small, dark dungeon was discovered situated near the neighboring Jewish temple. Since this apparently could not be opened, the door was knocked in and one saw, after the room had been illuminated sufficiently, crouching in the corner an old Jewess who was trying to hide the already critically wounded (130) child whose eyes and mouth were bound. The rage of the crowd of people knew no limits. The old woman was struck so that she remained unconscious; the child succumbed two days later to her wounds which had been inflicted with a **jagged instrument**. The uprising among the Greek population was nipped in the bud by the Egyptian and **English** military.

Despite this, the Jews of **Port-Said** sent off a deputation to **Cairo** to lodge **complaints** with the government over the fact that insufficient protection had been given them and that the magistrate of the investigation took up for the Greek side, in that he had released from custody several of the Greeks who had taken part in the unrest.

Schramm, Pg 99 (see https://tinyurl.com/2p8ku7cv)

(95/170)

Thirteen years after the murder of Esther Solymosi in Tisza-Eszlár, another Hungarian girl fell victim to the Jewish blood ritual. This horrific case took place in 1895 at a town located in the Honter region of Hungary. The farmer Johann Balars sent his 5-year-old daughter, Juliska, on an errand to retrieve some goods from a shop owned by a jew named Ignatz Adler. Juliska did not return. Four days later, her mutilated body was found outside the shop.

The autopsy of Juliska revealed that the poor 5-year-old girl experienced the most agonizing form of torture. She was starved for all four days. She was fully conscious to feel the excruciating torment as she was skinned alive while being hung from her feet pierced by iron hooks. Her body had numerous piercing wounds and skin was flayed off from her head and chest.

Many witnesses observed wagons of Jews including a known ritual slaughterer arriving at Ignatz Adler's place during the four days Juliska was missing. The authorities handled the jew Ignatz Adler with kiddy gloves instead of subjecting him to a scrutinizing interrogation. He was only asked if he had any enemies and Adler named a gentile farmer and his son, who happened to be a butcher. The authorities arrested the farmer and his butcher son based on Adler's statement. The people in Honter protested and demanded the release of the farmer and his son. The Jews in Honter went completely unpunished and unharmed despite the public's full knowledge of the

Source:
Schramm, Pg 143 (see https://tinyurl.com/2yuajtz7

In this connection one ritual-crime ought still to be mentioned as **sequel**, which happened in **1895** likewise on **Hungarian** soil. On the morning of **6 September** of that year, in **Honter** Comitat in **Garam-Kis-Sallo**, the farmer Johann **Balars** sent his five-and-a-half year-old daughter **Juliska** with an errand to the gin-shop Jew **Ignatz Adler**. The girl did not return. On the **10th of September**, thus shortly before the "great Day of Atonement," the horribly mutilated child's body was discovered outside of the place. The Jews had "reconciled" themselves with Yahweh!

A Catholic clergyman composed a report about this in which the German translation reads: (56): "The skin of the head and chest of the girl was **flayed off**. **Cuts from a long, sharp knife** were recognizable The body was covered **over and over again with piercing wounds**. The autopsy showed that the child had been starved for several days; then the torture began which must have transpired in such a way that the little girl was **hung up by the feet by iron hooks** and had to go though the torment while **alive**!

In the body and heart of the victim was **not a drop of blood to (196) be found**. Neither on the body nor on the clothes were there any blood spots.

At the time when the girl disappeared, by the claim of many witnesses **three wagons of Jews** arrived at Ignatz Adler's place, among them a **ritual-slaughterer**."

The Jews remained, as always in Hungary, unmolested; the Jew Adler was merely questioned as to whether he had an enemy in the village, at which he named a rich farmer. This man and his son, a butcher, were arrested, the latter for the reason that at his place, as was normal for his profession, a bloody apron was found! The entire populace unanimously accused the Jews of the murder. When the two men arrested had also been set free again, the incident indeed proved how far Hungary had come. Moreover, Ignatz **Adler** was so sure of himself that he was able to bring suit for libel against the clergyman as "Agitator-Chaplain" and against the Hungarian paper which ran his report! Further, in **Skurz (1884)** and in **Konitz (1900)** non-Jewish butchers had also been accused of this bestial ritual-slaughter crime; and these accusations became a tried and true method!

Schramm, Pg 143 (see https://tinyurl.com/2p8ku7cv).

(96/170) [Agnes Hruza and Maria Klima of Polna]

At the very end of the 19th century, the small Czech village of Polna was rocked by the ritual murders of two young women, Maria Klima and Agnes Hruza. These murders are still remembered to this day in the Czech Republic. Unfortunately, the narrative of the Polna murders that many Czech citizens are fed leaves out many important details that international jewry has excluded in books, articles, plays, Wikipedia, movies, and even a drama series. Such details include the attempted bribe of a police chief, the murder of a key witness, physical evidence that eventually went missing, the arrest of the victim's family at the request of a Jewish judge, and the mysterious deaths of the victim's family members. Instead, the mainstream media in Czech Republic focuses on the "antisemitism" of those ignorant unsophisticated rural Czech villagers that sought to persecute the twice convicted murderer, Leopold Hilsner.

The video below is a short clip of the 2015 drama series titled "Zločin v Polné". As dramatic as the clip may be, it is still a far deviation from what really happened. For example, the drama shows the girl being attacked by only one male, which is inconsistent with what the investigation determined. The next nine slides will cover the evidence and key events of the Polna ritual murders in 1898 and 1899.

In case you are interested in the official mainstream narrative, check out the links below.

Sources:
https://archive.ph/bmeY8
https://archive.ph/Ui4Zs
https://archive.ph/s1DqH
https://youtu.be/Y9PGtbAGTzI
https://archive.fo/6ELQ3
https://tinyurl.com/2k5wd8mp

(97/170) [...Agnes Hruza and Maria Klima of Polna continued]

The small village of Polna has a population of about 5,000, which included a small minority of Jews numbering around 200. July 17, 1898 was the last time 23-year-old Maria Klima was ever seen as she was participating in a community outing. An extensive search for her only lead to further agony for Franz Klima of not knowing what happened to his daughter. Three months later, a local hunter in the forest had the disturbing experience of finding Maria's body under long strips of broken bushes. Maria was found lying on her stomach with her head facing down, both arms stretched, and her lower legs raised up with both feet twisted back. Maria's body was so badly decayed that it was difficult to get a proper forensic examination in those days. Shortly after Maria's disappearance, a certain Jewish vagrant of awkward features named Leopold Hilsner also disappeared from town. However, he re-appeared.

On March 29, 1899, 19-year-old Agnes Hruza was on her daily walk to her work through the forest and was never seen again. Three days later, Agnes' body was found in the same manner as Maria. She too was discovered with her face to the ground and legs bent with both feet twisted. Strangely enough, torn pieces of Maria's clothing were found a few months after the discovery of Agne's body. Both bodies were discovered within the same area with perhaps a few meters away. But with Agnes's body being three days fresh when it was found, the people in the town were able to get sufficient information to formulate reasonable suspicions.

Source:
Schramm, Pgs 187 - 189 (see https://tinyurl.com/2y

Four years later, on **17 July 1898**, the daughter of the cottager Franz **Klima** of Ober-Wieschnitz near Polna, the 23 year-old Marie **Klima**, was murdered, but the body was just discovered on **27 October 1898**, so that further inquiries about the murderer or murderers were made extremely difficult. Maria **Klima** had participated in an outing in the so-called *Herrschaftswald* [literally: forest of the authority/rulership] on **17 July**, a **Sunday** and remained missing from that day as if she had vanished from the surface of the world. On **27 October 1898** the *Herrschaftsjäger* [a hunter in the forest] **Chalupa** found the body, which was lying with the head downwards, the arms widely outstretched, **and the feet violently drawn up** with the heels turned toward the back, under a brushwood hill. -- We shall see how these circumstances will be of the greatest significance in the handling of the following murder case!

At the **end of May 1899**, a farmer found a knife hidden in the moss, not far distant from the murder site, and later shreds from pieces of clothing which belonged to Marie **Klima** were discovered. They indicated that they'd been torn from the body of the victim. The investigations begun by a court commission ran their course without a result. On the basis of several statements by witnesses, points of suspicion were increasingly thickening (268)around one of the numerous Jewish inhabitants of the place, the Jewish vagabond **Leopold Hilsner**, with whose person we will have to deal more closely. But, for some incomprehensible reason, the

authorities in charge in **Polna** and **Kuttenberg** did not pursue the matter further, although in the meantime a new case of murder, **totally similar in form**, and only a few meters in distance from the first murder site, had caused the greatest consternation and excitement in the populace.

---------- "here and there probably accepting work." Thus, also a short time after the murder of Marie **Klima**, **Hilsner** had suddenly "gone out of town," only to return to **Polna** many weeks later.

Schramm, Pgs 187 - 189 (see https://tinyurl.com/2p8ku7cv)

The barely 19 year-old seamstress **Agnes Hruza** walked daily to her place of employment in **Polna** from Klein-Wieschnitz, a little village separated from **Polna** only by fields and thickly wooded strips, the so-called Brezinawald. In this little country town in the Tschaslau district (Bohemia), more than 200 Jews were then living among the scarcely 5000 inhabitants, predominantly in a particular section, the "*Judenstadt*" ["Jew City"]. On **29 March 1899**, the girl was making her way home in the evening toward six o'clock, but remained missing since then. An enormous excitement got hold of the populace, for it had been more than eight months ago when Marie **Klima** had disappeared without a trace. The Jewish population persisted in a provocative indifference. Then, three days later, on **Sunday of Holy Week (!) 1899**, a *gendarmerieau* team [i.e., police detachment]

 […Agnes Hruza and Maria Klima of Polna continued]

Just like Maria, Agnes had some of her clothing torn off. Her torn blouse was over head and her neck had a deep gaping wound starting from the right side up diagonally towards the left side. The neck also displayed evidence that a noose was used during her struggle. The most telling observation of this horrendous site is the small traces of blood found at the scene given that her body was emptied of blood. In not too far of a distance from Agnes's body was a spot of blood as if someone wiped it off from his knife. People who happened to be at the site when Agnes' body was discovered said that she was cut up like "a piece of cattle."

Source:
Schramm, Pg 189 (see https://tinyurl.com/2

discovered the frightful crime: on the edge of the Brezinawald, only six meters distant from the foot-path, hidden among dense shrubbery and fresh brushwood, they came across the corpse of **Agnes Hruza**, which, covered only with scraps of clothing, offered a horrendous sight. Similar to the body of **Marie Klima** found a few months previously, she was lying on her belly, a piece of shirt (270) was drawn over her head. A deep furrow of strangulation on the right side of the neck showed that a noose had been thrown over the head of the victim, in the manner of a highwayman. On the left side of the neck, this furrow coursed into a frightful gaping wound, which, after the manner of a **ritual-slaughter cut**, ran from under the right side, diagonally upwards toward the left side in the direction of the ear and had severed through the soft tissues down to the vertebral column. The head was lying upon the crossed hands. The legs were sharply bent at an oblique angle, and traces of blood were to be found only in wholly insignificant volume, which was quite odd. Around the site of discovery, the missing pieces of clothing of the murdered victim were strewn in every direction in a peculiar manner. In the direct vicinity, a large piece of coarse canvas was found, in the center of which a bloody spot was so folded, as though someone wiped off a bloody knife!

The **autopsy findings** of the court physicians, Dr. **Michalek** and Dr. **Prokeš** gave, aside from supplying terrible details, the cause of death as fatal **exsanguination**, although as mentioned, **only insignificant** traces of blood were found. Therefore the blood must have been collected in a container. In the case of **Marie Klima**, as well as in this murder case, the knees had been acutely bent in order to let the last drops of blood run out, according to the judgement of the experts. At the trial, Dr. **Michalek** stated that **Hruza** "was **as if made out of wax** in the upper and the lower parts of her entire body"(stenographic report) (1). The gaping neck wound could have been produced only with a strong and long knife -- like the crime in general, it had been committed with unusual cruelty. One of the usual murder cases: sexual murder, lust murder or murder with robbery, were ruled out due to the interior and exterior findings concerning the body. -- "**Hruza** was **slit open** like a piece of cattle," was the opinion of the people!

Schramm, Pg 189 (see https://tinyurl.com/2p8ku7cv)

(99/170) [...Agnes Hruza and Maria Klima of Polna continued]

All eyes and suspicion fell on a strange awkward-looking jew named Leopold Hilsner. He was that town scoundrel whom everybody knew about. Hilsner was known to lurk in the woods to harass and grope young women who had to pass through the forest to run errands or go to their places of employment. He once courted a young maid servant named Anna Benesch and promised her that he would undergo baptism. He pressured her to lose her virginity before marriage. When Anna finally had the courage to end the courtship, Hilsner stalked and sent her threatening letters, which were read in court during his trial.

More than one witnesses reported that he was stalking several girls. One of them being 19-year-old Agnes Hruza. When he was interrogated by the town police chief, he was unable to come up with an alibi as he attempted to say he was in one place and then another and another. He was placed under arrest for the murder of Agnes Hruza. While searching the dwelling that Hilsner shared with his mother and brother, the police couldn't help to notice the feces left on the floor in two of the rooms.

When word got around that Hilsner was finally arrested, Jews immediately went to work in trying to secure the release of their lowest scum. A rich jew by the name of Sim offered the police chief 25,000 Florins (about $260,000 in 2015) to find the "true perpetrator".

Source:
Schramm, Pg 188 - 190 (see https://tinyurl.com/2yuaj

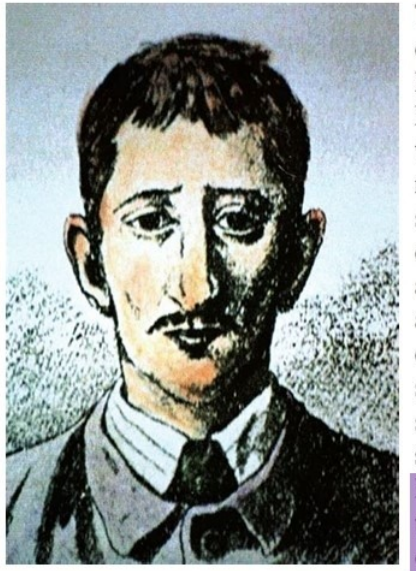
Also used for historical currency conversion:
https://www.historicalstatistics.org/Currencyconverter

On the first day of the Easter celebration in **1899**, strong grounds for suspicion were already leading to an interrogation at **Hilsner**'s house. As several witnesses expressed, he had already been methodically stalking his victim for a long time. Since he got caught up in contradictions, the local *gendarmerie* chief **Klenovec**, in

(271) agreement with the city council, arranged the arrest of **Hilsner**. Thereupon **Klenovec** received an "offer" of 25,000 Fl. from the Jewish factory owner **Sim**, if he, the *Wachtmeister* [master of the watch or guard], should succeed in "finding out the true perpetrator" (Nußbaum, p. 64). -- **Klenovec** formed his own opinion of the mission of the Jew, and reported it to the authorities. . .

Hilsner, it was proved, also was in Vienna. Here he possibly already established contacts with his taskmasters who, thanks to the sloppiness of the inquiries of the authorities, also remained undiscovered. When this vagabond was back home again, he mostly roamed the woods of the surrounding area and molested young girls who (269) were on their way to their work places -- the prototype of the racial profaner! As was later established before the court, he had shamelessly misused a young girl, the maidservant **Anna Benesch** who resided in **Polna**, by making the promise to marry her and to let himself be **baptized**. When she finally escaped from his claws, he stalked her with threatening letters, one of which was later read out in the courtroom. Various witnesses deposed that **Hilsner**, already as a very young man, harassed girls in public and molested them with his hands. When the inquiries concerning Marie **Klima**, who was murdered on **17 July 1898**, remained unsuccessful for a long period of time, another young girl, **Agnes Hruza**, once exclaimed out of instinct in the presence of witnesses: "It's possible that **Hilsner** murdered her. He was always following her!" -- She couldn't know that she had already been selected as the next ritual-murder victim.

Schramm, Pgs 188 - 190 (see https://tinyurl.com/2p8ku7cv)



This 23 year-old, already an extremely typical representative of Eastern Jewry, was viewed in the Bohemian district of **Polna** as a work-shy, rotten fellow, who nevertheless was always amply supplied with money, about whose origin he could give no definite account. With his brother **Itzig** and his mother, he resided in the cellar rooms of the seedy Jewish school in **Polna**, which simultaneously served as **synagogue**. The "apartment" of **Hilsner** resembled -- according to the judicial house-search protocol of **13 April 1899** -- "more a cave than a human dwelling." The judge found two rooms filled with human excrement (!). The old lady Hilsner "earned" her living by begging old clothes and reselling them. Despite his youth, **Hilsner** had repeatedly come into conflict with the courts. Now and then he went on an "outing," i.e., he moved around importuning as a member of the Jewish beggar proletariat and -- as his biographer **Nußbaum** expresses it euphemistically -- "here and there probably accepting work." Thus, also a short time after the murder of Marie **Klima**, **Hilsner** had suddenly "gone out of town," only to return to **Polna** many weeks later.

(100/170) [...Agnes Hruza and Maria Klima of Polna continued]

But the attempted bribe of the local police wasn't the end of it. Despite the village of Polna and its neighboring towns being antisemitic as the mainstream Czech media claims, the local preliminary judge was a jew named Reichenbach. He sought to divert suspicion away from Hilsner by having the investigation focused on Agnes' mother. He used his position as a judge to not only set free Hilsner but also arrest Agnes Hruza's family. The Jewish judge deployed the national police to search the home of Agnes' family for traces of blood and even allowed Hilsner to be part of that search force! The home of the peasant family was essentially destroyed as the national police ripped up the floor and left damages on the wall. Witnesses stated that they saw Hilsner himself at the home dropping traces of blood with a brush that was stained with a cow's blood.

But it doesn't stop there. Agnes' brother, Johann, was taken away. His wife, who was in the late stage of her pregnancy, was also taken despite suffering a seizure from the shock of this outrageous corruption. She was taken into a special confinement. And then she gave birth to a girl in the evening. The next morning, Johann's wife and his new-born girl were found dead! You won't see these outrageous events mentioned in any of the articles, plays, movies, and drama series depicting Leopold Hilsner as a victim.

Source:
Schramm, Pg 190, 194 (see https://tinyurl.com/2y

As examining judge, of all people, the **baptized** Catholic Jew **Reichenbach** was appointed, who had nothing more urgent to do than to set **Hilsner** free again, and did not even depose him!

honorable man. Already, during the preliminary investigation, a very dubious role had been played by the Jewish (278) examining judge **Reichenbach**. This Jew had managed to at first set the arrested **Hilsner** at liberty again, until his final securing had to occur. Witnesses who had voluntarily reported in order to set down important statements and facts in the murder case, were shouted at by him and shown the door. On the other hand, he applied himself to be provokingly obliging toward the **Polna** Jews. One of the main prosecution witnesses, the shoemaker's helper Franz **Vesely** in **Polna**, raised the serious reproach during the jury-trial in **Kuttenberg**, that his statements, recorded in the protocols, had been subsequently falsified. -- Faithful to the Jewish principle: Not the murderers, but the murdered or his/her relatives are guilty, this same **Reichenbach** could dare, even after pronouncement of the judgement, to accuse the mother of Agnes **Hruza**, sick at heart from the terrible blow of fate, as well as the sister and the brother, the mason Johann **Mauer**, of the horrible crime. The circumstance, that **Agnes**, as a consequence of the miserable economic conditions, wanted to give up her position in a sewing shop in **Polna**, and hire herself outside of town as a maid, was interpreted by the Jews as a matter of her having disputes at home which could have (!) gradually taken on the form that the family wanted to "get rid" of the girl! At the funeral of his sister, Johann **Hruza** is supposed to have "always conspicuously carried" one hand "in his pocket" (Nußbaum, page 86). This hand was "scratched" -- this untrue claim soon had to be taken back -- also, the mother had had a blue mark! This was approaching the **Masaryk** construction: the girl had not been murdered at the place where the body was discovered, but elsewhere, then had been packed in a vehicle and driven away! -- And the **fact** of the cut to the neck? This was just performed on the body **later**, "in order to charge the Jews with a ritual-crime"! (Masaryk and Bulova.)

Schramm, Pgs 190, 194 (see https://tinyurl.com/2p8ku7cv)

All was in the best of order: The Jew **Reichenbach** had greedily seized upon these "discoveries." In a brutal manner he arranged a house search at the Hruza family residence, walls were scraped bare, (279) floor boards ripped up, clothing confiscated, in order to uncover traces of blood! The relatives of the murdered girl were actually arrested! After their arrest, the ritual-slaughterer of **Polna** broke into the property of the Hruzas, to produce "blood traces" later with a brush and **cow blood** (recorded witness statements!).

The wife of the mason **Hruza**, who was looking forward to her confinement [i.e., childbirth], and whose condition was powerfully affected as a result of the frightening excitement, lapsed into seizures when her husband was led away by the local *gendarmes*. In the evening she gave birth to a girl, and in the morning both mother and child were dead -- they, too, became victims of the Jewish *Feme*! The Jewish daily papers brought out the headlines: "Hilsner is innocent!" or: "A beastly mother assassinates her own child!" -- The mother of the unfortunate **Esther Solymosi** had also been accused of the homicide of her child!

Agnes' mother and sister at the site where she was murdered

(101/170) [...Agnes Hruza and Maria Klima of Polna continued]

The outrage caused by the Jewish judge left a bad taste in the mouths of many Czechs. An elected official in the House of Deputies in Vienna intervened after receiving a very troubling letter from the Czech journalist, Yaromir Husek. Deputy Schneider pulled some strings to bring attention of the murders in Polna to the Justice Minister. Shortly after, Leopold Hilsner was finally charged with the murder of Agnes Hruza and his trial lasted for five days. During those five days, there was a lot of disruption in the court room as a third of the spectating audience were Jews. These Jews would often heckle and gasp. Outside of the court was no different as a small mob of Jewish journalists try to cause havoc to make a spectacle out of the whole proceeding.

With seeing this show of support from international jewry, Hilsner was convinced that he was going to be released and acted like it. Every one of his denials came with a condescending tone. However, the jury in the Polna trial was not intimidated. Hilsner was found guilty and sentenced to death on September 16, 1899.

Source:
Schramm, Pgs 190 - 193 (see https://tinyurl.com/2y

About one week after the discovery of the body, the Czech editor **Yaromir Husek** wrote to the (anti-Semitic) Deputy **Schneider**(2) in Vienna the following letter: "Esteemed Sir! In **Polna**, a 19 year-old girl, **Agnes Hruza**, was murdered by a Jew. When a Jewish judge(3) [was appointed] there, he has now already made attempts to **hush up** the entire story. The Jewish murderer was seen by Frau **Hruza**(4), the wife of the head of the congregation, and was a certain Leopold **Hilsner**, a 22 year-old Jew. The Jew seized the woman, and after he saw that it was not the same one he was waiting for, he let her loose and directly afterwards the single woman **Agnes Hruza** was murdered. The Jew was arrested due to the urging of all the people, but soon released by the Jewish judge. Please intervene directly with the Justice Minister, so that a non-partisan court commission is entrusted with the case, otherwise the **Jewish judge** will be in a position to erase all traces of the murderer and to help him; we already have **many** examples of his flagrant partisanship. I have published that in the *Ceske Zaimy*, but the issue was **confiscated**, as usual, therefore I have no other recourse than to turn to you and to request energetic intervention. **There is danger in delay!**
Yaromir Husek"

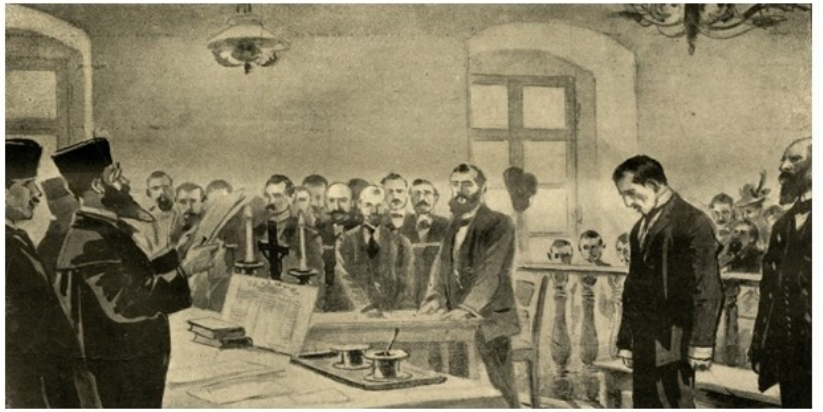
But only after a long time was the arrest of **Hilsner** even ordered -- in any event, the murderer had found sufficient time to cover his tracks. As a result [of the arrest], the Jews of **Polna** and the surrounding region emigrated in large numbers, mostly to **Prague** and **Vienna**! The populace boycotted Jewish businesses, the **Polna** town savings bank withdrew credit from Jews. In a community situated in the vicinity of **Polna**, inhabited mostly by Germans, the last Jew was finally shown the gate with an accompaniment of music! In reply to the question of a correspondent, as to whether **Polna** was being harmed economically by the decampment of the Jews, the Mayor **Sadil** drew the excellent analogy: "It is just as if a person got rid of scabies" (Nußbaum, p. 37).

Schramm, Pgs 190 - 193 (see https://tinyurl.com/2p8ku7cv)

This knife was delivered to him from outside. **Hilsner** himself behaved with extreme impudence and arrogance, entirely sure of himself and of the general support of World Jewry during the trial in **Kuttenberg**. The editor of the Vienna *Deutsches Volksblatt*, Hanns Arnold **Schwer**, to whom we are indebted for essentially laying down the written record of the trial by means of stenographic recording, described **Hilsner** in his time as the "prototype of a wharf punk, of those impudent Jewish scoundrels whom we in **Vienna** have also gotten to know all too well.(5)"

(275) One third of the audience consisted of press Jews, whose rude heckling was an attempt to repeatedly disturb the course of the proceedings, especially the testimony of witnesses which was inconvenient. In accord with time-tested Jewish tactics, the court was bombarded literally day and night with telephone and telegraphic inquiries, with letters and interpellations.....

The judgement of the Court of Justice of **16 September 1899**, which condemned **Hilsner** to death by hanging, was accepted with thunderous approval by the crowd, excitedly waiting in thousands before the circuit court at **Kuttenberg**, but not only



(102/170) [...Agnes Hruza and Maria Klima of Polna continued]

At trial, the totality of all the testimonies showed that the Hilsner had the help of two Jewish strangers whom witnesses saw on the day Agnes Hruza was murdered. Two female witnesses observed a strange jew walking out of the home of a rabbi named Goldberger carrying a container wrapped in a cloth in an excited state. There was also testimony that the local postal service in Polna confiscated a small shipment from a jew named Moriz Kurzweil from Goltsch-Jenikau to Rabbi Goldberger. The said shipment was a small bottle laden in heavily perfumed cotton. Inside that bottle appeared to be these small brownish-red pellets that gave an appearance of blood. The bottle and its content were sent to Prague for further analysis at the request of the court but the results of the examination never came back as the medical industry in Prague was heavily swamped with Jews.

The forensic experts who examined Agnes' body at the forest and their facility issued their testimony at court. Agnes' body was completely emptied of blood and the presence of only a few drops indicated that her blood had to have been collected into a container of some sort. To completely empty out her blood, one of the three perpetrators bent her knees and twisted her feet to push down all her blood to the opening on her neck gashed by a slaughter knife (see the image for depiction). A witnessed named Josepha Vytlacil testified that she saw a long slaughter knife that Hilsner showed to intimidate her as a way to display his power on the day before Agnes's murder.

Circumstantial evidence was also presented that Agnes' murder was long planned. A witness named Anna Pokorna testified that she heard the rabbi of Polna yelled out in excitement to Hilsner's mother that her son was "predestined for something great!" Agnes' mother, Marie Hruza testified that before her daughter was murdered some strange men from Prague and Vienna came to visit her home where Agnes often sold dresses. Those strange men came under the guise of wanting to purchase dresses but really spent their time examining Agnes as one of them stated to the other that the girl was "big and strong".

Source:
Schramm, Pgs 190 – 19, 195 - 196 (see https://tinyurl.com/2yua

First of all, **Hilsner** denied everything before the jury-court at Kuttenberg. He even went so far as to claim that he had not known the murdered girl at all. The trial, which was causing a great sensation, yielded the further revealing fact that **Hilsner** had to have committed the murder with two more **foreign** Jewish accomplices. This crew of killers had **surfaced in Polna shortly before the crime**, had found a hiding place in the nook and cranny of the Jewish school, where no regulations for reporting [i.e., as hotels and boarding houses had to do] were heeded, and had likewise disappeared again without a trace.

On the day before the crime (**28 March**) witnesses noticed a long and broad so-called ritual-slaughter knife in a leather case with **Hilsner**. On being asked what he wanted to do with it, he answered evasively. On the evening before the crime, **Hilsner** met the witness Josepha **Vytlacil** on the *Ringplatz* [a circular plaza functioning as a city square]. To begin with he made some references to Agnes **Hruza** and then asked the witness whether she was afraid. Upon her replying in the negative, the Jew stated that he too was unafraid and at that, pulled a larger knife a little ways out from a leather case which he was carrying in the inner pocket of his coat. The witness explained that she saw the knife and the case clearly by the shining of the lantern.

The body of **Hruza** had been completely drained of blood; since at the scene of the crime itself there was no pool of blood, the blood had to have been collected, as is done with a slaughtered beast. But where did it go? Two (female) witnesses observed on the day of the murder (**29 March 1899**), how a Jew (the so-called "bent" Jew, one of the accomplices of **Hilsner** who remained unknown) was carrying a vessel wrapped in a waxed linen cloth out of the residence of the **Polna** Rabbi **Goldberger** in a state of extreme excitement. About one and a half months after the murder -- therefore the middle of May -- the post office confiscated a small package mailed by the Jewish **cantor** Moriz **Kurzweil** in Goltsch-Jenikau to the Rabbi **Goldberger** in **Polna**, which had been declared as a "perfume shipment." But the shipment contained a small bottle in heavily perfumed cotton padding, which was filled with small brownish-red balls that gave every appearance of being **pulverized** blood. In order to be certain, the district court at **Polna** sent the extremely suspicious contents to **Prague** for analysis; but the result of the (281) examination was never sent! Already at that time, at the turn of the century, the medical faculty was strongly larded with Jews.

..... The mother of the murdered girl, the cottager Marie **Hruza**, further testified in court, that unknown men, supposedly from **Vienna** and **Prague**, appeared at her residence in **Wieschnitz** under the pretext of examining the completed dresses of her daughter [recall that the daughter was a seamstress]. While doing so, they stared sharply at her daughter and commented that she was big and strong -- evidence that the crime, planned for a long time, had been systematically prepared for and then, at the order of a Jewish headquarters, (274) had been carried out! In both instances [i.e., the two murders] they had made very clever use of the depraved vagabond **Hilsner**, who was constantly in need of money. -- Two days before the murder, the Rabbi of **Polna** had said to **Hilsner**'s mother: "Your son is still predestined for **something great!**" (Statement of the witness Anna **Pokorna**.)

Schramm, Pgs 190 – 191, 195 - 196 (see https://tinyurl.com/2p8ku7cv)

(103/170) [...Agnes Hruza and Maria Klima of Polna continued]

The most damning evidence came from a young maidservant girl working in the home of Rabbi Goldberger, and she paid for it with her life! During the preliminary investigation of Agnes' murder, Marie Pernicek provided a statement to the police saying that she had often been drugged with wine before Easter celebration (which coincides with passover) and would find piercing cuts on her arms after she woke up, believing that some of her blood was extracted. Marie also corroborated the statements of other witnesses who saw two strange Jews in town before the murder of Agnes. She revealed to the investigators that one of those strange Jews ate with Rabbi Goldberger the day after Agnes was murdered and she had to clean up after him. She gave a detailed description of the said jew's appearance.

Marie Pernicek didn't testify at trial because she was dead. After she was fired by Rabbi Goldberger, Marie was poisoned while she was working in the house of another jew. While she was being treated at the hospital, the gentile doctor who was treating her was called to attend an emergency at some far-off location. In his stead, a Jewish doctor took the role of treating her. Shortly after, Marie was found dead. One of her arteries was contaminated with an unknown foreign substance and her stomach wall was completely damaged by acid!

Further investigation of the accounting books of the Jewish congregation in Polna revealed that 500 florins were paid out to a devout member on the day Marie Pernicek was killed. And this was presente

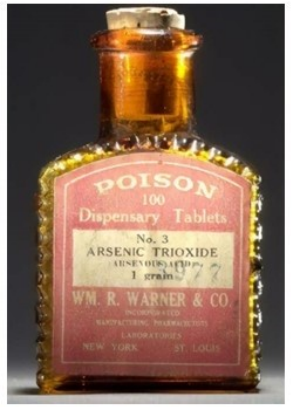
Source:
Schramm, Pg 191 (see https://tinyurl.com/2yuaj

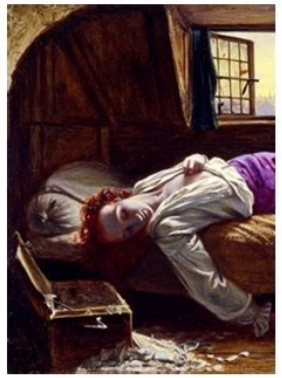
Marie Pernicek, the woman in service with the Rabbi of **Polna**, stated before the court (Protocol 30 from 29 July 1899) that on the day **after** the murder of **Hruza**, a strange "bent" Jew of creepy appearance, with a longish face pockmarked by pox scars, and with a dark full beard -- he is described by this witness in a very detailed fashion which conforms to the statements of other witnesses -- (273) had eaten lunch with her employer and was very hungry. The Rabbi's wife had the girl wash off the sofa on which this "bent" Jew had sat, "so that the children would not become ill, since the stranger had had the blue pustules! [an expression used to mean small pox lesions]"

According to another part [of the testimony] this witness further explained that during her six years of service with Rabbi Goldberger, she had been regularly offered wine **before the Easter celebration**; she then fell asleep as if passing out; on the next morning she was extremely weak and noticed numerous **piercing cuts** on her arms. The girl took this to mean that she had been bled!

Naturally Rabbi **Goldberger** also denied everything before the court, although **Pernicek** declared she wanted to make her statement under oath.

The fate of this witness further on might be taken as proof of the truth of her weighty testimony. First, she was dismissed without notice by **Goldberger**; poverty forced her to take a position with another Jew. As soon as a few days later, she was taken to the **Deutschbroder** hospital with grave symptoms of **poisoning**. The non-Jewish chief physician, who immediately admitted the pitiable girl, was called away across county by means of a **fake** phone call, while the **Jewish** assisting physician who was taking his place transported his victim to death in the shortest time! The forensic autopsy found an air embolism as well as destruction of the walls of the stomach by **acids**. The witness Marie **Pernicek** had become the victim of a Jewish *Feme* [*Femen* (plural) were unofficial and secret tribunals held in 14th and 15th century Westphalia]! The cash-book of the Jewish congregation in **Polna** for this day lists the following entry: "Today, 500 Fl. to a devout [member] for a work **in the service of God**." -- "The work in service to God was the elimination of the witness!" (Karl Holz).....





Schramm, Pg 191 (see https://tinyurl.com/2p8ku7cv)

(104/170) [...Agnes Hruza and Maria Klima of Polna continued]

After the jew Hilsner was found guilty for the ritual murder of Agnes Hruza in Polna, international jewry took vengeance and shook up the whole entire justice ministry (equivalent to the justice department in the United States) in Vienna that had Polna as one of its jurisdictions. Prosecutors were fired including the one who prosecuted against Hilsner. One of the judges who oversaw the Hilsner trial in Polna was subjected to disciplinary action for allowing non-Jewish spectators to form a mob to counter the mob of Jews around his court. The Justice Ministry also issued a directive that allegations of ritual murder against Jews will not be allowed in any court room.

To overturn the testimony of the forensic physicians in Polna, the High court in Vienna ordered a special panel of “higher” medical experts. The so-called medical experts discredited the Polna forensic physicians saying that the “unsophisticated” rural doctors lacked the expertise to conclude that Agnes’ blood must have been collected. These experts concluded that the small amount of blood found at the forest coincided with all the blood Agnes loss, despite such conclusion completely contradicting science! Based on these experts’ opinion, the High court in Vienna ordered a new trial for Hilsner.

Leopold Hilsner not only got a new trial but also a change of venue (meaning the new trial won’t take place in Polna where the murder occurred). And to further hamper the prosecution’s case against Hilsner, no allegation or even an inference of ritual murder could be presented in the new trial. However, the prosecutor had the absolute freedom to charge Hilsner with another murder: the murder of Maria Klima. I bet Jews didn’t see that coming.

Despite everything to his favor with all the restrictions place on the prosecution, Leopold Hilsner was found guilty for the murders of both Agnes Hruza and Maria Klima. Once again, the jew Hilsner was sentenced to

Sources:
Schramm, Pgs 195 - 197 (see https://tinyurl.com/2yuajtz7
https://archive.ph/bmeY8

The daily papers which reported on the **Polna** trial in an **objective manner** or which had pointed out the brutal behavior of the Jew Reichenbach, were ruthlessly confiscated and sentenced to high fines, while the Jew-friendly press was permitted to publish falsehood upon falsehood unmolested, or shameless libels about even the jurors and the court. -- "The most recent events which have taken place in this affair are apt to stand Austrian justice on its head" -- that is the theme of an interpellation of some deputies to the royal and imperial Minister President Count **Clary** in the session of the Prague House of Deputies of **21 October 1899**. The representative of the prosecution, state's attorney Dr. Schneider-Swoboda, Kuttenberg, was relieved of office, in connection with the **Hilsner** trial, because of "unjudicial conduct" and as punishment pensioned off at half retirement salary. The *Reichsrat* Deputy Professor **Schlesinger** asserted on this account to the Justice Minister that consequently no Jew would any longer be permitted to be condemned by a judge. . . that Jewry stood **above** the courts and was able depose judges who had become troublesome to it. . . that the higher court authorities had debased themselves to the point of becoming legal myrmidons serving Jewish leaders. . .(Petition to His Excellency the Lord Justice Minister (280) on **25 October 1899**). The Court Chairman in **Kuttenberg**, circuit court President Councilor Dr. **Jezek** fared likewise. A slanderous, purely tendentious announcement of some rabbis from **Brünn**, **Prague**, and other places sufficed at the Justice Ministry in **Vienna**, so that disciplinary proceedings on account of supposedly non-objective conduct were initiated against a proven and highly respected judge!

Upon the "nullification complaint" of the Jewish defense counsel, the Cassations Court in **Vienna** called in a "higher expert opinion" from the Czech medical faculty in **Prague**..... In this point, the faculty expert opinion concurred fully with the expert opinion of the court physicians; but the latter were able at the scene to find only totally insignificant, strictly limited traces of blood, which more resembled blood spray (Dr. **Prokeš**, according to the trial stenography), while the **Prague** professors, although they were not at all in a position to determine this subsequently, believed that the blood found **corresponded** to the presumed blood loss, and the expert opinion of the court physicians was **incorrect** (Nußbaum, page 2).....

The Cassations Court in **Vienna** annulled the Kuttenberg judgement of **16 September 1899** and referred the trial to the jury-court at **Pisek** after one year's time (**25 October - 14 November 1900**). Here in **Pisek**, now, "the assumption of a ritual-murder was excluded officially, consequently **the ritual-slaughter knife no longer makes any sense**". . ."All in all: The assumption that **Hilsner** could have committed a **ritual-murder** of **Agnes Hruza**, is plainly **absurd**. That the state's attorney admits, even if for the first time in **Pisek** -- before the Cassations Court no less, by the way -- explicitly and without reservation. But what **motive** is supposed to have impelled **Hilsner** to the horrible crime?" -- Nußbaum adds ingenuously (8).

Hilsner was convicted on September 16. A short time later, Tomas Masaryk, then a professor of sociology at the Czech University and later the first president of Czechoslovakia, appealed on his behalf; a retrial took place in November, with a change of venue. By now, however, the body of another woman, so decomposed it was hardly identifiable, had been found, and Hilsner was charged with her murder too. On November 14, 1899, he was found guilty of both killings, and again sentenced to death.

https://archive.fo/bmeY8 Schramm, Pgs 195 - 197 (see https://tinyurl.com/2p8ku7cv)

(105/170) [...Agnes Hruza and Maria Klima of Polna continued]

Knowing that Hilsner was not going to find any sympathetic jury for Hilsner in any district under Vienna's control, international jewry had another plan in motion to eventually release the twice convicted murderer. Using their monopoly in publishing, Jews distributed a series of brochures and pamphlets as a way to influence elites and aristocrats groomed for position of powers to sympathize with Hilsner. And they found their perfect aristocrat in a half jew professor named Thomas Garrigue Masaryk. He led the international choir to demand an appeal for the jew Hilsner. After much maneuvering, Masaryk got Emperor Franz Josef to commute Hilsner death penalty to a life sentence on June 11, 1901. By no means was Hilsner suffering any hard time while imprison. In fact, he had a special cell with many luxuries. He even had visits from prostitutes paid for by his ethnic community.

For his extraordinary service to the advocacy of the Jewish way of life that includes the ritual rite of murdering Christians, Masaryk was handsomely rewarded as international jewry pulled strings to make the very unpopular Masaryk the first president of Czechoslovakia in 1918. His very first action as president was ordering the release of Leopold Hils

Sources:
Schramm, Pg 198 - 200 (see https://tinyurl.com/2
https://archive.ph/bmeY8

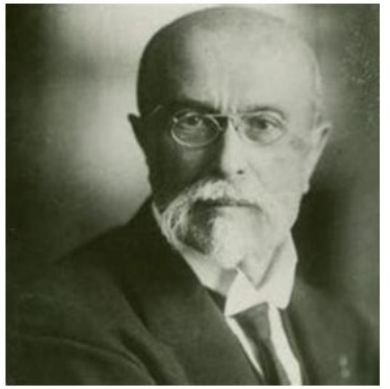
judgement. In this critical situation, the savior of Jewry arose: the half-Jew Thomas Garrigue **Masaryk**, former professor of the **Prague** academy and leader of the Czech People's Party,.....

Although he had neither been at the scene of the horrible crime nor gone through the revealing court hearings, he "analyzed" the **Polna** murder in a brochure in order to, as it says in the foreword, to "make up for the disgrace which the Czech press has brought upon Bohemia and Austria by its acceptance of a ritual-murder" (*Münchener Neueste Nachrichten* [*Munich Latest News*], **8 November 1899**, page 2). (285) He wrote further: "I admit it openly, that the condemnation of **Hilsner** has affected me deeply. Me, I who feel a warm affinity and love for the *Übervolk* [Super-Folk] of the Jews, which continually distinguishes itself from other peoples by its **high ethics**. . .charges, witnesses, judges and doctors have fallen victim to the **suggestion of ritual-murder**. Even if **Hilsner** had committed the murder, which I will never believe, this is still **far from being a ritual-murder**, but rather an act of self-defense, the spontaneous explosion of that accumulated suffering and of that torment which have been done to the Jewish people in the cruellest manner for centuries." From this point on, he managed, as the result of his "investigations," to accuse the mother of the murdered girl, which the examining judge **Reichenbach** had already attempted to do. **Masaryk** concluded: "For **Hilsner**, innocently condemned to death, I demand an **appeal**! That this appeal will come, of that I have no doubt!".....

These Jewish-free masonic powers, even if they had not arrived at full development for certain reasons during both trials, had achieved total success

afterward. If we are also no longer informed today about the details, so **Hilsner** was actually at first **pardoned** to serve life-long imprisonment! Here he did not have it so bad. He, the illiterate, got assigned a so-called "intelligence-cell" and was presented with kosher food. Now and then he received visits from girls.....

Nineteen years later, after the collapse of the Danube monarchy, the "*Übervolk*" of the Jews paid its trusted man his Judas reward: **Masaryk**, as a high-degree Freemason, became President of the Czech-Slovakian republic, god fathered by the Jews and Freemasons. The time was past when the Prague students were still able to demonstrate against the scandal-writings of **Masaryk**, so that he had to break off his lectures for some time; forgotten, too, that incident about a year after the **Polna** trial, when **Masaryk** was "coarsely insulted" in a small Bohemian city where he was recognized (Nußbaum, page 6). **Masaryk** followed his "moral duty" from now on: one of the first "acts" of the newly-baked President was the **release of Hilsner** from prison. The latter was still to enjoy a decade of freedom under the pseudonym Heller, with the best of health, and supported by ample financial means. The inscription of his "tomb of **honor**" in the Jewish Central Cemetary in **Vienna** reads: "**Leopold Hilsner** (Heller), died **8 January 1928** in his 51st year. As the **innocent victim of the ritual-murder lie he languished 19 years in jail.**"



Tomáš Garrigue Masaryk, President of Czechoslovakia from 1918 – 1935

Leopold Hilsner after his release

Schramm, Pgs 198 - 200 (see https://tinyurl.com/2p8ku7cv)

(106/170)

Here is a list of the murders that took place in the 20th century suspected to be at the hands of Jews for ritual purposes. 18 incidents are documented but these only go up to 1957. And the last three are not officially recognized as even ritual murders. In fact those last three incidents that occurred in 1957 have been completely white washed to dissipate any suspicion of ritual murders. I will be covering those Chicago murders that occurred from 1955 to 1957 in great details further down. But it's important to note that in the 20th century, Jews occupy official positions and have complete control over almost every news media, banking facilities, and publishing press. So, any occurrence of ritual murder(s) will be either inadequately covered or white washed with "alternative facts".

Sources:
Jewish Confessions of Ritual Murder (see https://tinyurl.com/mrx5ctrk).
Satan's Library (see https://archive.fo/DCOma).
Schramm, Pg 143 (see https://tinyurl.com/2yuajtz
Christians For Trust (see https://tinyurl.com/bdajrr

In 1900, the torso, head, and right arm of 18-year-old Ernst Winter were found in different places within a month after he went missing in the German town of Konitz (now part of Poland). All three body parts were empty of blood. The investigator and police chief purposely ignored many eyewitnesses' statements to avoid implicating the jews. Several witnesses whose statements strongly implicated the jews were arrested. Police wrongly accused and imprisoned a non-jewish butcher and his 14-year-old daughter, who were ultimately released after a mob threatened the police chief. The mishandling of the investigation led to a public backlash and riots that eventually pressured the Justice ministry to prosecute a certain jew named Moritz Levy. On the day the Ernst Winter went missing, there was some sort of activity at the Moritz Levy's home with foreign jews stepping in and out of the house. Moritz Levy was found guilty of only perjury but was eventually pardoned by Emperor Wilhelm II. Another jew named Israelski, which many eyewitnesses implicated, eventually was tried but was acquitted due to the poor handling of the case.
Schramm, Pgs 202 - 224 .

In December of 1910, a girl by the name of Helene Brix went missing in the German village of Nassenheide (now part of Poland and renamed Rzędziny). She worked for a jew named Salomons who sold horse riding equipment. In January of 1913, Helene Brix's mutilitated body was discovered on the wetlands by a lake. Her head and arms were missing. The father of the girl was able to identify Helene and sought to organized a search with police dogs. However, the search was called off when Salomons presented to the police a telegram stating that Helene Brix was seen in a far away villaged called Altdamm. The assertion that Helene was in Altdamm turned out to be false and gave Salomons time to sell his business and flee to Berlin.
Schramm, Pg 225.

In March of 1911, a 13-year-old boy by the name of Andrei Yustschinsky was seen kidnapped by a jew named Mendel Beilis while he was playing with three friends. The three friends, all siblings, gave statements to the police describing how Andreai was kidnapped. The police tried to keep the statements from being revealed to the press but an independent investigator leaked it. Two of those child eye witnesses were poisoned by a corrupt police investigator and eventually died. That police investigator procrastinated in conducting the investigation, and thus giving ample time to the jews to destroy evidence that needed to be preserved. Public outrage pressured the investigator to arrest Beilis, who was then tried in court. At trial, the court faced many disruptions by jewish spectators who often interrupted witnesses by making noises and moving around. Threats from the jewish press and bankers coupled with the ongoing Bolshevik revolution pressured the court and the jurors to acquit Bielis. A few years later, every witnesses, expert witnesses, and even judges involved in the Beilis trial were executed by the Bolshevik revolution after the murder of the Tsar.
Schramm, Pgs 228 - 252.

In September of 1911, a peasant girl named Olga Hagel worked as a servant maid for a jew named Hirsekorn. She went missing in Schönlanke, Germany (now part of Poland and renamed Trzcianka). Just days prior to vanishing without a trace, Olga begged her mother for permission to quit her job working for Hirsekorn because of his inappropriate behavior. The mother advised her to just work for the jew for a few more months. Not too long after, the jew reported to the police that Olga was missing. Four days later, her body was found with her skirt rolled over her head and a long gaping wound on her left temple. The forensic examiner ruled out suicide as her body was completely empty of blood. However, the state's attorney did not pursue any investigation and ruled her death a suicide despite the coroner's conclusion stating otherwise.
Schramm, Pg 225.

On the day of Pentecost in 1912, the body of 16-year-old Stanislaus Musial was found in Posen, Germany (now part of Poland). His skull was smashed, left temple had several knife piercings, and both wrists were cut with one hand almost severed. His body was empty of blood. It was determined by forensic examiners that he was undressed when he was slaughtered, and then dressed in a sloppy manner before being taken to the place of discovery. Stanislaus Musial worked for a jew named Max Hirsh, who sent the lad to a jewish couple named Szafranski in the suburb of Wilda with a letter. The jewish press immediately reported that the young apprentice received 500 German Marks from Hirsh in order to make a payment, but instead spent the money on a prostitute who then collaborated with a pimp to murder the lad. By this manipulative attempt of diversion, jews ended up bringing suspicion on themselves. After arresting the Szafranski couple in Wilda, the prosecution released them. The release of the jewish couple infuriated the population that eventually boycotted jewish businesses. Many jews ended up leaving Posen.
Schramm, Pgs 225 - 226.

In January of 1913, a boy named Walter Schikowski in Preußisch-Holland, Germany (now part of Poland and renamed Pasłęk) was kidnapped and then eventually found in the gutter by a road unconscious with wounds to his neck and lower body. He was immediately taken to a doctor, who found that blood had been removed from the boy. Walter eventually regained consciousness and described a strange man luring him. He further told that the stranger uncovered his upper body and that was when he tried to get away but was thrown to the ground and eventually stabbed with a knife. Investigations of the incident went no where.
Schramm, Pg 226.

In March 22 of 1913, a six-year-old girl by the name of Agnes Kador was lured by a 45-year-old jew at the fair in Lobsens in the Wirsitz district in Germany (now part of Poland and renamed Łobżenica) and then disappeared. On April 22, Agnes was found dead in the meadows lying on her belly with a cut on her neck and her body being empty of blood. The people in Lobsens immediately suspected that this was a ritual killing by the jews. However neither the police nor the prosecutor took any actions to investigate the girl's apparent murder. Despite the lack of investigation, the state's attorney ruled out a blood murder (or ritual killing).
Schramm, Pgs 226 - 227.

In April of 1913, a boy named Waßmann from Elze (in the district of Hildesheim Germany), a servant named Luise Schmidty (in Hanover of Germany), and a worker named Julius Schiefelbein (of Niederfinow in Germany) all disappeared. The body of Julius Schiefelbein was found in the Finow Canal at Eberswalde (also in Germany) with numerous knife cuts. Four masked men attempted to steal the corpse but failed. Nothing ever came about the investigation. Neither the coroner's report nor any details of the investigation was ever released.
Schramm, Pg 227.

In the day of Pentecost in 1913, the dismembered body of a 12-year-old boy named Klähn was discovered in Berlin. Investigation led to the suspicion of a Josef Ritter, who worked as a servant to a jew named Guttmann. Nothing ever came about from the investigation.
Schramm, Pg 227.

On July 14 of 1913, the dismembered body of a 12-year-old girl named Elma Kelchner was discovered behind a hospital in Ludwigshafen, Germany. The girl's head was completely severed as was the legs from the body. The body was completely cut up as the heart, lungs, and liver were visible. The manner in which the girl's body was cut was of a skilled operating surgeon who had to have dismembered the poor girl in a closed space. The body was empty of blood.
Schramm, Pg 227.

In 1926, the remains of the children, Hans and Erika Fehse, were found in a parcel on the public square in Breslau, Germany (now part of Poland and renamed Wrocław). The children's corpses were empty of blood and missing genitals. The suspected jewish butcher disappeared without a trace.
Satan's Library.

On the early morning of March 23 of 1928, the corpse of a college sophomore named Helmut Daube was discovered in front of his parent's home in Gladbeck, Germany. Helmut's neck was cut off in an "artly" manner according to the police report, and his genitals were removed and never discovered. Much of Helmut's blood could not be accounted for and there was every reason to believe that it was a jewish ritual murder. Helmut was last seen the night before by his friend, Karl Hußmann, as they were out drinking at a bar. The jewish polish commissioner, Bernhard Weiss, arrested Hußmann for the murder of Helmut and a jewish prosecutor named Rosenbaum conducted his trial. The jewish newspaper reported that Helmut's murder was a sex crime and asserted that Helmut was in a homosexual relationship with Hußmann. Rosenbaum ran a shameful trial against Hußmann, who was acquitted for lack of evidence. A newspaper company titled Bochumer Abendblatt was banned after it wrote an article detailing the similarities between the murder of Helmut Daube and Ernst Winter in Konitz back in 1900.
Satan's Library and Jewish Confessions of Ritual Murder, Pgs 9 - 10 (see https://tinyurl.com/yrxmr3rk).

On the late evening of March 17 in 1929, the bloodless body of a five-year-old boy named Karl Kessler was found in the Bavarian town of Manau after he went missing for the whole day. The boy suffered a deep cut to the neck and his throat artery was severed. No blood was found at the site where Karl was discovered. The fact that a jewish butcher by the name of Hofheim disappeared all of the sudden raised suspicion in the minds of many that this was a jewish ritual murder. The coroner found a light incision that was made across the throat from one ear to the other and wrote in his report that "We are dealing here with a ritual murder." The said report caused such a reaction from international jewry that they threatened every institution in Germany. Teachers were given orders to instruct their students that there is no such thing as ritual murder. All the offices of the public prosecutors, courts, and police departments issued a statement communicating that the death of Karl Kessler was not a ritual murder. Jewish newspaper made the ridiculous assertion that the boy was hit by a tree branch or attacked by a hungry deer. Julius Streicher of the German Newspaper, The Stormer, wrote an article pointing out the fallacy of all these claims made by jews. The article was eventually confiscated and banned throughout Germany.
Satan's Library and Jewish Confession of Ritual Murder, Pgs 22 - 25.

On March 18 of 1932, the peasant servant girl Martha Kaspar was ritually murdered by her jewish boss, Moritz Meyer and his son, Kurt Meyer, in Paderborn, Germany. Kurt Meyer, impregnated her by rape and was forbidden to marry her by talmudic law. Two days later Martha's genitals were found on a road outside of Paderborn and the jewish newspaper immediately reported it a sex crime. However, the assertion that Martha was a victim of a sex murder backfired because police immediately suspected Kurt Meyer and search the home of Moritz. Kurt's bloodstained clothes were found in the house and small amounts of blood were found in a barn. Both Moritz and Kurt were arrested. Moritz started talking frantically making senseless statements and a jewish lawyer had him admitted to an insane asylum. Moritz was then set free and fled to another country. Kurt Meyer confessed to accidently killing Martha while trying to perform an abortion. However, pieces of Martha's flesh were found throughout Paderborn in the woods, meadow, pond, brook, sewer, and even a pile of manure. Each piece of flesh found weighed one pound and were empty of blood. Her breasts were found in the barn. It was later discovered that Moritz fed her intestines to pigs. The jewish media was very quiet during the trial since Kurt confessed and all evidence, physical and circumstantial, indicated it was a ritual murder. However, Kurt confessed that he killed Martha in a fit of rage. The court accepted this confession and sentenced him to only 15 years, and thus tossing out the accusion of ritual murder. The German newspaper, The Stormer, was banned after it wrote an article proving that Martha was ritually murdered by the jews.
Satan's Library and Jewish Confessions of Ritual Murder, Pgs 11 - 13.

In 1955, 13-year-old John Schuessler, 14-year-old Robert Peterson, and 11-year-old Anton Schuessler Jr., went missing in a Chicago suburb after leaving together to see a movie at a cinema. A few days later, their bodies were found in a ditch located at a forest preserve area. All three were nude, bounded, and gagged. There were deep cuts to their faces and heads. The coroner ruled that the boys were killed by multiple wounds caused by a knife. For some reason, another coroner named Dr. Kearns ruled that the causes of death were strangulation despite all three bodies being completely emtpy of blood with physical signs of being tortured and stabbed. Their eyes and mouths were badly mutilated. There were absolutely no signs of sexual assault on the bodies. After reading a well-written literature on the history of jewish ritual murders, the father of the Schuessler brothers, Anton Sr. went to the police station and demanded that the local jews be investigated. A jewish county sheriff named Joseph Lohman arrested him under the suspicion of killing his own two boys and their friend. The jewish sheriff deputy named Horowitz ordered the search of the Schuessler's home and had the mother placed under house arrest. Anton Sr. was cleared from suspicion after taking a lie detector test but was involuntary admitted to a mental institution under the direction of a Dr. Leon Steinfeld, a jew. There, Anton Sr. was murdered while unnecessarily undergoing electro-shock therapy. Dr. Steinfeld stated that Anton Sr. died of a heart attack. An unknown editor at then Chicago Daily News wrote an article pointing out the ritualistic nature of the three boys' murders. The newspaper edition containing that article went out but it was immediately recalled. Trucks were sent out to bring in every unsold edition and copies were removed off newstands. 40 years later, the case was supposedly solved as authorities arrested and convicted a man named Kenneth Hansen for the murders. But the problem with that case is that prosecutors alleged that his motive was to cover up the rape of the boys, which is inconsistent with the findings of the autopsies 40 years earlier.
Christians For Truth (see https://tinyurl.com/bdajrrvn) and wikipedia (see https://en.wikipedia.org/wiki/Silas_Jayne).

On December 28 of 1956, 15-year-old Barbara Grimes and her 13-year-old sister were reported missing after they failed to return to their home in a suburb of Chicago from a movie theater. On January 23, 1957, their nude bodies were found with the wrists and ankles bounded on the side of a country road in a wooded area. The sisters had stabbed and punctured wounds all over their bodies, which was empty of blood. The details of their murders were exactly identical to the murder of the three boys a year earlier in a Chicago suburb and thus indicating a jewish ritual murder. The murder of the Grimes sisters went unsolved.
Christians for Truth (see https://tinyurl.com/bdajrrvn).

In the fall of 1957, the nude decapitated body of a 15-year-old Bonnie Lee Scott was found in a forest preserve in a suburb outside of Chicago. Bonnie was missing for six weeks until the gruesome discovery. The coroner was able to establish that a sharp knife was used to severe Bonnie's head from her body. The autopsy discovered hree deep cuts on her torso. The manner in which Bonnie was found coupled with her wounds were identical to that of the sisters, Barbara and Patricia Grimes, and the three boys, Robert Peterson, John and Anton Schuessler in Chicago.
Christians for Truth (https://tinyurl.com/bdajrrvn).

On August 15, 1957 in Chicago, 15-year-old Judith Mae Anderson never returned home after visiting a friend's home. A few days later, Judith's nude torso, legs, left arm, elbow, and wrist were discovered in a 50-gallon drum that was floating in a harbor off of Lake Michigan. Just like the murder of the Grimes sisters and Bonnie Lee Scott, Judith's case went unsolved.
Christians for Truth and The Crime Times Wordpress (see https://tinyurl.com/42nsdv55).

(107/170) [Ernst Winter of Konitz]

Before I start discussing the ritual murder of Ernst Winter that took place in 1900 at Konitz, Germany (now part of Poland), I want to start off showing this joint statement issued by the Catholic Church and Lutheran Clergy to Germans advising them to keep their distances from Jews. It had a very cautious tone in dissuading young girls from working as servants in Jewish households and advising young men to work in groups when in close proximity to Jews. This consortium of the churches was created in the aftermath of the Konitz murder as it became very clear that the German legal system will not protect its citizens. The Churches even advocated for the use of violence as a last resort only for the unpunished murderers and their accomplices!

This goes to show that many Europeans in the early 20th century were well aware of Jewish behavior that they unfortunately had to experience. And they certainly heeded the knowledge passed down from their ancestors who also suffered the same experience. But for some reason, this knowledge got lost over time as Jews eventually established a world order much later in the 20th century after World War 2.

Source:
Schramm, Pgs 202 – 203 (see https://tinyurl.com/2yua

Statement from the Alliance of the Catholic Church and Lutheran Clergy in the aftermath of the Konitz ritual murder:

". . .and since it is feared that for now the bureaucracy in Germany will be filled increasingly with Jewish and Jewish legal viewpoints and ideas, thus self-help must be recommended. The Konitz murder puts anxiety for the well-being of our children first and foremost in our hearts. Are Christian children still safe from the slaughter? Where the power of the state fails, help must be formed from out of the womb of the family. We also turn to the clergy, the teachers, and the father of the family. Parents might want to make known to their children, at the right time for it, the fate of the high school student Winter. Our children will then, on their own, be careful not to make friendships with Jewish children and enter Jewish houses alone. The clergy and the teachers might want to warn the populace in the country, in particular young farmhands and milk maids. In the environs of Konitz, cases have still occurred in the last decades, where serving girls who were in service with Jewish families suddenly vanished without a trace. At the close of business, when entering Jewish houses is unavoidable, a man should take a companion with him...Should a murder similar to those in Konitz and Xanten happen, the Christian inhabitants of the place should immediately meet in a union for legal protection, which entirely openly works toward the prosecution of the murderers, collects money, and if possible prevents [the outcome] that 'again, nothing comes out of it [the investigation].' The union for legal protection has both to keep in touch with the press as well as to warn the populace of the area urgently against banding together and committing violence; the latter is of use only to the murderers and their accomplices."

Schramm, Pgs 202 - 203 (see https://tinyurl.com/2p8ku7cv)

(108/170) [...Ernst Winter of Konitz continued]

18-year-old Ernst Winter was a handsome well-known high school gymnast in the town of Konitz. Even though he was from the neighboring town called Prechlau, Ernst was a charismatic person who was well-liked and had many friends. One of those friends included a Jewish girl and that may have been a fatal association. On Sunday, March 11, 1900, Ernst told his high school roommates that he was going to a birthday party. The last time he was seen was at the front of the house of a Jewish merchant named Caspary. His father was notified that Ernst never came back to his dorm. At the police station the following day, the father couldn't get the police interested in helping him find his missing son.

On Tuesday, March 13, a torso without the head and arms was discovered in the city's water reservoir, which happened to be in close proximity to a synagogue. Ernst's father immediately recognized that torso to be that of his son. At that point, the police had no choice but to open up a murder case. Being the tight-knit strong community, all the men in the town helped to look for the other body parts of Ernst. One man with well-trained hunting dogs offered the police chief named Deditius his assistance. Deditius refused every offer of assistance and thus sets the theme of the police investigation.

On Thursday, March 15, 1900, Ersnt's right arm was discovered at an Evangelical churchyard. One month later on April 15, 1900, Ernst's head was discovered in the woods.

Source:
Schramm, Pgs 203 – 205 (see https://tinyurl.com/2yuajt

The murdered boy, the eighteen year-old high school student Ernst Winter (born on **27 September 1881** in the Church city of **Prechlau** near Konitz, west Prussia) was attending the gymnasium [= high school] at **Konitz** since **1894** and lived here as a lodger. His father was a building contractor in **Prechlau**. **Ernst Winter** was popular everywhere and of a clean, life-loving disposition and was very imposing and powerfully built. He was considered the best gymnast of the high school and also had maintained a very good record in the sciences. In the dance class Ernst **Winter** had become acquainted with the daughters of the Jews **Tuchler** and ..... On **Sunday, 11 March 1900**, the day of the murder, **Winter** attended church in the morning. From there, he made his way to the cigar store of **Fischer**; (294) for some time he chatted with the proprietor, then he strolled along the market toward his apartment at the house of the master baker **Lange** for lunch. For about an hour he went to his room, which he shared with two other high school students; he casually mentioned to them that in the afternoon he was invited to a birthday celebration. An hour later he left the house, never to return. Witnesses saw him for the last time still in front of the house of the Jewish merchant **Caspary** -- since then he has not been seen alive again.

Schramm, Pgs 203 - 205 (see https://tinyurl.com/2p8ku7cv)

In the afternoon of **Monday, 12 March**, the builder **Winter** in **Prechlau** received the news that his son **Ernst** was missing since Sunday afternoon. He immediately went to **Konitz** and reported to the head mayor **Deditius** as the police chief in charge. **However, the police took no action. Therefore, the father had to himself** proceed to search for his son, vanished without a trace! With the support of the master baker Lange, even the shores of the *Mönchsee* [= Monk Lake], which bordered the city, were searched. On the afternoon of **13 March** the searchers noticed that the ice covering the city basin, in whose direct vicinity the **synagogue** stood, was conspicuously smashed in one place. A stick was poked under the ice and a large parcel tied up with brown paper was produced. After removal of the paper, an object carefully sewed in with canvas was found. The seams were undone, and into sight came the torso of a young man, without head and neck, without arms, only the upper body down to the end of the ribs, and the spine was sawed through. The father **Winter** recognized the upper body of his son by certain features. Finally the police cordoned off the area. As the first [on the scene], the court physician, the medical advisor Dr. **Müller**, state's attorney **Settegast**, and mayor **Deditius** examined the gruesome discovery. Witnesses noticed that a Jew had been closely observing the incident the whole time from the synagogue lying directly across the way, and disappeared just when attention was directed toward him.

The interest of the police became more lively from now on -- after two valuable days had passed! They even fished both of the lower parts of the upper body from out of the lake. The body parts were (295) delivered to the city hospital. On **Thursday, 15 March** -- therefore four days after the murder -- the right arm was discovered on the gate of the Evangelical churchyard. Some private individuals offered the police their good hunting dogs to search for the parts of the body which were still missing. Police chief **Deditius** declined. The gentlemen thereupon took up the search alone with their dogs. In fact, in another section of the *Mönchsee* the right thigh, from which the lower leg had been **skillfully detached** at the knee, was found in this way.

Four weeks later, on **15 April 1900**, on the first day of the Easter holiday, **at the other end** of the city in the meadow by the city woods, the still recognizable head of the high schooler, with part of the neck, was discovered by children playing.

(109/170) [...Ernst Winter of Konitz continued]

Recall from the last slide that Ernst' headless torso was found in water reservoir, then his right hand two days later at a church yard, and his head was discovered in the woods a month later.

The examining forensic physicians in Konitz examined these three body parts and determined the cause of Ernst's death was exsanguination. For those who don't know, exsanguination is a classification usually assigned to a slaughtered animal that was bled to death from a deep cut to the neck. But the key finding is that all three body parts were empty of blood. In addition, the manner in which Ernst was cut up indicated that the murder was done by more than two people with experienced butcher hands.

Source:
Schramm, Pgs 209 – 211 (see https://tinyurl.com/2

At the request of the prosecutor's office, the Berlin physicians Drs. **Mittenzweig** and **Störmer** undertook in **Konitz** the **post-autopsy examination** of Winter's body parts; both doctors totally agreed with the **Konitz** physicians, but expanded upon their expert opinion in the most essential point: that the body parts were **completely empty of blood**! The Berlin physicians determined:

1. that the killing of Winter took place by means of **cutting into the neck and cutting through the large vessels of the neck**,
2. that Winter met his death through **external bleeding** from the incised neck vessels,

3. that the cutting up of the body was effected by means of knife and saw **by an expert hand** and
4. that the **complete exsanguination** of the parts of the body was already done when the parts were wrapped up and sunk in the lake.

From these findings, the physicians further assumed that the death of Winter had been brought about in such a manner that he initially was brought to the point of suffocation in the first phase by means of the **clasping shut of the nose and mouth**, and that, in the second phase, (305)his life was taken by the **neck cut and removal of blood.**

(302) Moreover, according to the opinion of the experts Drs. Müller and Bleske, it is fully out of the question that the perpetrator committed the crime without deliberation, rather the condition of the body, **the manner of dismemberment and manner of the dispersal of the bodily parts** indicate that **the crime was performed by more than two persons and according to a well thought-out plan**. The accused **Hoffmann** can thus also for this reason **not** come into consideration as the perpetrator . . ."

(Photos are just mere depictions and not of Ernst Winter)

Schramm, Pgs 209 - 211 (see https://tinyurl.com/2p8ku7cv)

All the statements from witnesses taken together indicated that this was a Jewish ritual murder. A Jewish butcher by the name of Eisenstädt who resided in Prechlau, the neighborhing town where Ernst was from, had a strange exchange of jokes with a customer named Steincke months before the murder. Steincke reported that when he mentioned the well-known Ernst to Eisenstädt, the Jewish butcher jokingly said “he’s good for slaughter” and that “he’s got blood to give”. It may have been a bad joke but there is truth behind every joke. The very same Eisenstädt was seen going back to Prechlau from Konitz on the night Ernst went missing, on March 11, 1900.

More than ten foreign Jews were seen in Konitz on March 10 and 11. The train station worker in Konitz testified that five foreign Jews arrived at the village around noon and was well received by a synagogue servant a few days before March 11. Never before has so many unknown Jews appeared in Konitz as they did on March 11. Amongst those foreign Jews were ritual slaughters (butchers who slaughter animals according to kosher law). One of those butchers was a strange looking man named Hamburger who was seen driving to Konitz and leaving with a box that he took in the area where the torso was eventually found, and then coming back without the box!

Shortly after the murder, a Jewish merchant by the name of Samuel Rosenthal went back to his home village of Kamin and there he said out loud in front of non-Jews that he was going back to Konitz and then tell the names of all who were present at the slaughter of Ernst Winter. The following day, Rosenthal supposedly committed suicide! But the most implicating statements were of that of several witnesses seeing a jew named Israelski walking with a loaded sack to the churchyard where Ernst’s right arm was discovered and the [illegible] 15, the day Ernst’s right arm was discovered in the churchyard. A month la[illegible] city’s wooded area where Ernst’s head was found and then came back with h[illegible]d on April 13, two days before Ernst’s head was discovered in the woods.

Source:
Schramm, Pgs 212 – 215 (see https://tinyurl.com/2yuajtz7).

As already mentioned, the right arm of the murder victim was discovered on **15 March** at the Evangelical churchyard, and the head on **15 April** in the meadow at the city woods. Now the Jewish merchant **Israelski** was seen: as, on the morning of **15 March**, toward six fifteen, he was walking to the said churchyard with a sack in which there was a longish object after the manner of [a loaf of] bread, (309) and as he returned, around six forty-five, with the empty sack rolled up. -- On Good Friday, the **13th of April**, the same Jew was seen, as he was walking in the direction of the city woods with a sack in which a round object -- like a head of cabbage, perhaps -- was lying, and as, after some time [had passed], he returned with dirty boots and the empty sack under his arm.

The Jewish merchant Samuel **Rosenthal** from **Kamin**, a little town in the direct vicinity of Konitz, said shortly after the murder of **Winter**, in the presence of **non-Jewish** witnesses: "I'm going to Konitz, then I'll tell [the names of] all who were there at **the slaughtering of Winter**." (311) -- On the following day, **Rosenthal** allegedly committed **suicide**. . .

Schramm, Pgs 212 – 215 (see https://tinyurl.com/2p8ku7cv)

In **October 1899**, the raft master **Steincke** from **Prechlau**, the birthplace of Winter, had a memorable conversation there with the Jewish ritual-slaughterer **Eisenstädt**. He was buying meat at this butcher's place and came to speak of the Winter family. When he offered the opinion that the gymnasium student **Winter** was a nice fellow, Eisenstädt said: "Yes, he's good for slaughtering!" **Steincke**, laughing, replied to this: "Now, he's too young for that, he has hardly any meat!" to which this **Eisenstädt** responded: "That doesn't matter, for he's got **blood** to give! In (307) itself, one could regard this expression merely as a bad joke; an entirely different aspect is put on it, however, if one considers that **Winter** was in fact ritually slaughtered some months later, and that **Eisenstädt**, on the day of the slaughter, the **11th of March 1900**, himself appeared in **Konitz** and returned to **Prechlau** just on the Monday. He was bringing along a little box with very nasty-smelling contents, a box which disappeared immediately when strangers began to take notice of it!

On the basis of sworn statements by witnesses, it was further determined that, besides **Eisenstädt** of **Prechlau**, the following foreign ritual-slaughterers participated in the murder of **Winter**:

1. the brother of the **Prechlau Eisenstädt**, the **Schlochau Eisenstädt**, left the Catholic hospital (Borromäus-Stift) at **Konitz** on the evening of **11 March**, and remained away the entire night, from the **11th to the 12th of March**, as could be proved on the basis of the entries in the institution's books!

2. the *schächter* [ritual-slaughterer] **Hamburger** from **Schlochau** arrived in **Konitz** at noon of **11 March**, returned to **Schlochau** at **8:40 P.M.** in the evening on train 212, took a wagon there, drove back to **Konitz** again, and at his return on **12 March** had loaded a box, which he dragged into the forest in the vicinity of the Schlochau Lake. After some time, he came back without this box and climbed into his wagon [which moved off] in the direction of Schlochau;

A few days before the 11th of March, five foreign **Jews** alighted (308) in **Konitz** from the noon train. They were received at the train station with conspicuous respect by the synagogue servant **Nosseck**, and driven to the Jewish **Lewinski** in **Konitz**. Futhermore, on the **10th** and the **11th of March** respectively, more than ten **foreign Jews**, probably **Jewish religious officials**, were noticed in front of and in the doorway of a Jewish inhabitant in **Konitz**!

The station assistant from **Konitz** said later, likewise under oath, that **not ever before had so many Jews** come into the place as on the day of the murder!

(111/170) [...Ernst Winter of Konitz continued]

Despite having all these statements and evidence, the police were not investigating the Jews. Instead, they focused their investigation on all those witnesses who implicated the Jews. A police commissar by the name of Wehn was sent from Berlin to take over the investigation in Konitz. His job was to prevent the investigation and prosecution of any jew. He distorted the statement of Frau Borchardt who attested to hearing a conversation amongst a Jewish family concerning Ernst Winter and wrote in his report that she retracted her statement.

Commissar Wehn consulted with a highly decorated retired police commander, who strongly advised him to investigate the Jews of Konitz given that every piece of evidence led to their culpability. The corrupt Commissar rudely told the retired police commander that he was no longer to be consulted because he believed the Jews were the actual murderers.

A police inspector named Braun was dispatched to assist Commissar When, and he too was from the cosmopolitan Berlin. Right off the bat, Braum excluded Jews from being suspects. He wrote the following in his investigative report: “I refrain as a matter of course from considering as the motive, the blood-accusation of ritual-murder…by fanatics or the ignorant, which…can originate only from malice or dark superstition.”

The people of Konitz immediately caught on to the open hostility of Commissar Wehn and Inspector Braun. A witness named Liebermann von Sonnenberg is quoted saying “the non-Jews in Prussia are still regarded only as second-class citizens”. Further ongoing hostility and false accusations made by the police towards the non-Jewish population provoked riots in rural Pr a result of the corruption that I’ll further cover.

Source:
Schramm, Pgs 205 – 207 (see https://tinyurl.com/2yuajtz7

At the end of March, **two and a half weeks** after the crime, the Police Commissar **Wehn** appeared from Berlin, to put the **Konitz** police on the right track. He had brought along the conviction that the murderers **in no way** were to be sought **among the Jews.** He **questioned witnesses for months**, in order to be able to convict a **non-Jewish** resident of the murder. Witnesses who said anything against Jews were badly treated without exception -- one need recall only **Xanten** and **Skurz** -- were rudely spoken to, and cross-examined until **Wehn** believed that they had been caught in contradictions; with that, the "case" involved was then dismissed! The non-Jewish population of the region summarized their personal opinion about the activity of this Commissar, by saying that this official considered every non-Jew to be *a priori* extremely untrustworthy, while on the other hand he held every Jew to be a truth-loving and reasonably thinking man! Consequently, his procedures aroused enormous animosity in the populace. At their first conference, Commissar **Wehn** asked a Konitz resident who was a former policeman, (296) and who was still was consulted due to his great experience in criminal investigations -- for this [incident] the witness concerned was available -- : "Herr Colleague, what do you think about this affair?" When the latter responded to this by speaking of leads which pointed to **the Jews**, Wehn declared: "You believe that the Jews could be the murderers? Then we cannot work together." The police officer was, in fact, no longer consulted!

The following course of a witness interrogation of this Commissar may be put forward as being typical: A Frau **Borchardt** wanted to make a statement before **Wehn** about a conversation she heard of the Jewish family **Meyer** of **Konitz**, which concerned the young Winter. At the end of the protocol, **Wehn** wrote in his own hand that the witness finally retracted her entire statement which she had just made. But this witness was heard again later, in the jury-court proceedings against the worker **Masloff**(2). She declared with great astonishment that it had not occurred to her at all at that time to retract her statement. Herr **Wehn**, she said, merely asked her whether she was able to tell him exactly **the day** of the overheard conversation. This she answered in the negative, but immediately wished to add "I cannot give [you] the day." But already, at the word "no," Herr **Wehn** (she said) jumped up and screamed at her: "Then if you know nothing, see to it that you leave." -- In spite of these practices, he didn't get anywhere; **Wehn** wanted to achieve **something** positive -- for the exoneration of the Konitz Jews.

At around this time appeared the police Inspector **Braun**, likewise from Berlin, for the further support of the police forces. He shared with **Wehn** the view of excluding the Jews as perpetrators, but exceeded by far the ruthlessness of his Berlin colleague. For his part, Braun wrote: "I refrain **as a matter of course** from [considering] as the motive, the blood-accusation of ritual-murder, raised during the investigations by fanatics or the ignorant, which shames all of Christendom -- since such [an accusation] can originate only from malice or dark superstition." -- In line with this principle, he conducted his activities, which belong to the most wretched of Jew-friendly maneuvers.

In any case, the **German sector** of the populace, for their part, came to the conviction that "the non-Jews in Prussia are still regarded only as second-class citizens" (Liebermann von Sonnenberg).

The great animosity against the authorities, which finally took on riotous form, was explainable in no small part by the fact that nearly all statements made by non-Jews were looked upon as not credible, while Jewish statements were constantly viewed as flawless and as a consequence made use of!

Schramm, Pgs 205 - 207 (see https://tinyurl.com/2p8ku7cv)

(112/170) [...Ernst Winter of Konitz continued]

Instead of giving any credence to the hundreds of witnesses' statements, the police allowed their investigation to be steered by the Jews. The Konitz town councilman named Hoffman, who was also a butcher, became the scorn of the police investigation because his late father was well known to be outspoken against the Jews. Jews imputed his father's views on Hoffman and advised the police investigators to focus on him.

Based on an tip from Jews, Inspector Braun arrested Hoffman and his 14-year-old daughter named Anna. This tip informed the police that Hoffman saw his 14-year-old daughter having intercourse with Ernst Winter on the evening of March 11 at around 7pm and reacted violently by slaughtering the well-known gymnast with his butcher knife. The problem with this tip was that Hoffman and Anna were having a meal with other family members around 7pm on the day Ernst was murdered. Despite having the alibi that was confirmed by witnesses, Inspector Braun still went ahead with arresting Hoffman and his daughter, Anna. The fact that the police acted so quick on a tip imputing sexual promiscuity on a 14-year-old girl in a devoted Catholic town is absolutely outrageous!

In the most shameless and disgusting manner, Inspector Braun proudly declared to other police officers that he was going to get a confession from the innocent gentile butcher and his daughter. He separated the young girl from her father and interrogated her for over five hours. He used that old manipulative tactic of trying to persuade her that they have all the evidence against her and her father in hopes to get her to confess. But the Lord was with the 14-year-old Anna and didn't allow her to break under pressure.

In the meantime, an angry mob was growing outside the police station demanding the release of Hoffman and his 14-year-old daughter. It came to a point when the police couldn't ignore the potential threat to their own safety and Inspector Braun eventually cowered to the mob. After a stand-off of more than five hours, Hoffman and his daughter were released.

This is exactly why you want to live in such a strong collect ...out such corrupt practices.

Source:
Schramm, Pgs 206 – 208 (see https://tinyurl.com/2yuajtz7

wretched of Jew-friendly maneuvers. After a zealous study of the documents, Braun put together a formal bill of indictment against the **German** head master butcher and **Konitz** town councilman **Hoffmann** and his fourteen-year-old (!) daughter, and handed them over to the State Attorney's Office in **Konitz**. The (298) Chief State's Attorney **Settegast** proposed the opening of the preliminary investigation against **Hoffmann** and his arrest! The investigating judge, Dr. **Zimmerman**, opened the preliminary investigation, after the previously long-standing examining judge, Councilor **Schulze**, apparently deemed not entirely "reliable," had suddenly been sent to Danzig. Inspector **Braun** declared that he would very soon bring the master butcher **Hoffmann** and his daughter to confess the murder, and there began the shameful doings against an old established and respected citizen and councilor of **Konitz**, which evoked the greatest outrage in all of Germany.

In his defense statement, **Hoffmann** said in the crucial passage: ".. .my daughter was still taking a walk in the city, but was already back home again before seven o'clock, in order to prepare supper. . .We -- that is, I, my daughter, and the other family members, ate supper together toward seven-thirty. My daughter set supper before the apprentices after eight o'clock. After that we all remained at home **without interruption** and went to sleep. I might remark that I myself did not stir outside of my apartment." Although witnesses were able to confirm these statements, the **charge of homicide** was lodged by the State Attorney's Office against **Hoffmann** and the judicial preliminary investigation and **immediate arrest** were arranged.

Schramm, Pgs 206 - 208 (see https://tinyurl.com/2p8ku7cv)

He himself wrote about this: "On Tuesday, **29 May 1900**, both police commissars from Berlin, **Braun** and **Wehn**, after they had previously carried out a very thorough **house search** at my [home], brought me and my fourteen year-old daughter to the police office and charged us both with having committed the murder of the gymnasium student **Winter**. Both the Commissars thereby put forth the claim that I had, on **11 March**, (300) toward seven o'clock in the evening, missed my daughter, had searched for her, and came upon her in the wagon shed situated near my icehouse on the *Mönchsee* [Monk Lake], how she was in intercourse with the high school student **Winter**. Out of rage over this [I was supposed to have] throttled **Winter** and stabbed him. This **monstrous accusation** was put before me. These officials presented this same fairy tale to my daughter and **even wanted to persuade my daughter that all had been discovered already, she should only confess it, then a more lenient punishment would be given me, her father."**

The daughter, still a child, was supposed to be pressed into [making] an untrue accusation of her own father!

In the meantime, the populace of **Konitz** had banded together at the market in front of the police office and assumed a threatening attitude. Under these circumstances, it seemed advisable to Inspector Braun to no longer keep up the arrest, and he released father and daughter.

 [...Ernst Winter of Konitz continued]

One key witness came forward nearly three months after the murder of Ernst and was able to implicate one particular jew directly to the crime. A worker named Masloff should have been the star witness of the prosecution of this case. He stated that on the night of Ernst' murder, he heard some noise coming from the home of a jew named Moritz Levy as he was looking for his glasses. Masloff suspected there was some kind of activity as he heard many voices coming from the cellar. He went around the building as the voices shifted to another part of the dwelling. Masloff continued to hear many voices followed by a gasping sound and then some gurgling sounds. Shortly after, he observed Levy come out of a door and outside into the yard with two other Jews. As the door to the cellar was opened, Masloff continued to hear gurgling sounds. The gasping and gurgling sounds were consistent with the findings of the autopsy (see slide 109).

Instead of making Masloff their star witness, the state's attorney named Zimmermann arrested him, his wife, sister-in-law, and mother-in-law for perjury! Zimmermann had the gall to take this shameful c
actually convinced the jury that the murder of Er
women.

Source:
Schramm, Pgs 202 – 203 (see https://tinyurl.com

But the chief witness, the worker **Masloff**, found himself located at the hour of the crime at the murder-cellar, and was able to observe the actions of the murderers outside of the cellar from his own vantage point. His incriminating statements given on 8 June 1900 before the examining judge at the district court in **Konitz**, Dr. **Zimmermann**, should be reproduced exactly. **Masloff** stated the following to the record: "On **Sunday**, the **11th of March**, toward ten o'clock in the evening, I was walking home alone from the residence of my brother-in-law **Berg**. In Danzig Street, I lost the stopper of my snuff glass. I stooped down, it was right in front of a cellar window (of the Levy premises); I heard several voices in the cellar but was able to understand nothing, or even see into the cellar, because it was totally dark and the window appeared to me to be covered. I went to the next window of the same house, this was uncovered. A weak glow of light penetrated through this. The conversation was being carried on in the cellar; I thought perhaps to be able hear more from the street in the rear and went there. I turned into the Mauerstraße at **Hoffmann**'s(7) and eavesdropped at the individual gate wings. There, where I was hearing voices behind the gate wing, I knelt down on the ground and listened. I heard the voices of many people, and in between (310) also a **gasping** sound. In any case, it was a **gurgling** sound. After approximately five minutes a door was opened in the interior of the courtyard, and out of the door opening a man stepped into the yard. I clearly recognized this man as that person whom I later got to know as the old **Levy**. **Levy** remained standing in the yard with his head stretched forward, in a listening posture. When **Levy** had been standing there for about five minutes, two other men came through the door. While old **Levy** and both of the others were standing there in the yard, there was still further speaking from other people behind them. Also, I now was still hearing the **gurgling noise**. . ."

The extremely important observations of the worker **Masloff** should have sufficed by themselves alone for the arrest of the **Levys**. Consequently, **Masloff** had to be silenced, since [attempts at] bribery had had no success!

Schramm, Pgs 214, 217 - 218 (see https://tinyurl.com/2p8ku7cv)

effort was made. The family members of the main prosecution witnesses were likewise arrested! The chief state's attorney, **Settegast**, filed charges of perjury against:

1. the worker **Masloff**, **2.** Frau **Masloff**, **3.** the sister of Frau **Masloff** and **4.** the mother-in-law of Masloff.

The jury court proceedings against these four non-Jewish accused took place from **26 October till 9 November 1900** before the **Konitz** jury court. The attempt was made by the defense to bring forward a portion of the evidentiary material which gave indication of the Jewish culpability at the murder of Winter, and with surprising success; for both the jurors as well as the audience became convinced that the murder only could have been committed **by Jews for ritual purposes, and indeed, only in the cellar of the *schächter*, Levy**!

After the outcome of this jury court proceeding, too -- the women were immediately released, **Masloff** himself later -- there could be no doubt that, if the authorities had pursued the **actual** murderers and their accomplices with the same zeal which they had employed against prosecution witnesses, they [the real murderers] would have had to have come promptly to sentence. But these manipulations had reached the point that a genuine panic broke out among non-Jewish witnesses -- indeed, everyone had to fear that, after the foregoing events, at the very least perjury proceedings would be contrived against him -- if not worse still, as in the **Hoffmann** case!

(114/170) […Ernst Winter of Konitz continued]

Despite bringing blatantly fraudulent cases against Hoffman and Masloff, the justice ministry continued to bring the full weight of the law against anyone whose statement even hinted at the Jews. Investigators Braun and When along with the state's attorney Zimmerman ruined the life of a seventeen year-old student named Speisiger, who was friends with Ernst Winter. Speisiger testified that the Jewish butcher, Moritz Levy (referred to as Lewy in the Wikipedia sources) was acquainted with Ernst Winter and had conversed with him several times. Levy denied that and Zimmerman then had Speisiger arrested for perjury. The 17-year-old lad was held in custody for three months not for accusing Levy but just for saying that his friend conversed with Levy on several occasions.

After the justice ministry closed its case on the murder of Ernst Winter, it went after journalists. In the aftermath of the government's mishandling of the investigation, many articles were publish bringing to light to the shameful conduct of the investigators. The publisher of *Staatsbürgerzeitung*, Bruhn, and editor, Böttger were hauled into court to face charges for libeling the government. Bruhn was sentenced to 6 months in jail while Böttger was sentenced to a full year all because they had the audacity to document the justice ministry's refusal to investigate in order to protect the Jews. A publisher by the name of G.A. Dewald was imprisoned for 6 months for publishing a drawing of Ernst Winter being held by several Jews while a Jewish butcher is cutting his throat (see slide 110 for the drawing).

Because the corruption of the investigation was so obvious, the justice ministry was pressured to prosecute the two Jews who were implicated. Israelski, the Jewish merchant who was seen going to the locations where the Ernst's arm and head were found (see slide 110), was charged for the murder of Winter. But Israelski was acquitted by a Jewish judge named Bohm. His wife was heard saying to the bailiff, "The Russian Jews are gone and my husband is now supposed to be the scapegoat." Moritz Levy was charged [illegible] Speisiger. However, Emperor Wilhelm II pardoned Moritz thanks in large part to [illegible]

Source:
Schramm, Pgs 202 – 203 (see https://tinyurl.com/2yuajtz7

This fate befell first of all the seventeen year-old preparatory student **Speisiger**. After he had been interrogated five times in total -- of which three times were under oath -- he was arrested under scandalous accompanying circumstances on the grounds of alleged perjury. The final interrogation, before the district judge Zimmermann, lasted from ten in the morning until ten o'clock in the evening, with

a two-hour recess during which **Speisiger** was locked in the court building! In the course of this entire day he received no nourishment and was finally arrested at night by the order of Dr. **Zimmermann**! On **6 October** -- Speisiger had meanwhile sat in custody for a full quarter year -- the Speisiger trial was heard before the criminal court of the **Konitz** district court; **Speisiger** was fully exonerated in the course of the trial! Moritz **Levy**, questioned as a "witness," was arrested while still in the courtroom, for intentional perjury! (313) -- At the least, he had succeeded in damaging a young innocent person in the worst way, who was soon supposed to take on a public office. Moreover, this victim was not financially compensated in any way!

In the year **1902**, the gang of Jews fell upon the *Staatsbürgerzeitung* [*Citizen Times*]; its publisher **Bruhn** and the editor **Böttger** were sentenced to imprisonment due to "offensive articles" which appeared in connection with the "Winter murder case" -- but both nonetheless entered the Reichstag in 1903 and worked against Jewish interests.

The government showed itself stronger in prosecuting cases of libeling the authorities. Bruhn, the publisher, and Bötticher, the editor, of the *Staatsbürgerzeitung*, which paper had from the beginning accused the police and the courts of shielding the perpetrators of the crime because they were Jews, were sentenced for libel, the former to six months and the latter to one year in jail (October 11, 1902). Both of them, however, were elected to the Reichstag in 1903. Previously G. A. Dewald, a Berlin publisher, had been sentenced to six months in jail because on the first anniversary of Winter's assassination he had published souvenir postal cards representing Winter suspended by his feet in Lewy's cellar with Jews ready to cut his throat.

Israelski was charged due to the latter occurrence, but was acquitted by the five judges of the criminal court, among whom the **Jewish** district judge **Bohm** was to be found! -- The wife of **Israelski** said to the bailiff: "**The Russian Jews are gone** and my husband is now supposed to be the scapegoat!"

occasion of the **Speisiger** trial, a member of this bunch, **Moritz Levy**, the so-called **"Pince-nez Levy"**, had been taken into custody from the courtroom due to intentional perjury! And the appearance of this representative of "German" justice profoundly aroused the non-Jewish segment of the population! And the result of these judicial efforts?

Although the testimony on which the accusation rested was disproven, the government brought the matter to trial due to accusations of shielding the Jews. The case was dismissed on September 25, 1901, but Moritz was later sentenced to four years for perjury on the grounds of his denial of acquaintance with Winter. The emperor pardoned Moritz on October 12, 1903. Adolf and the family had already moved to Berlin, as their business had been ruined, as was the case with many others. The number of Jews residing in Konitz fell from 481 in 1900 to 350 in 1903.

https://tinyurl.com/38mnjh93

Schramm, Pgs 213 – 218, 224 (see https://tinyurl.com/2p8ku7cv)

(115/170) [Andreai Yustschinsky of Kiev]

The 1911 ritual murder of Andrei Yustschinsky highlights an era in which the global Jewish mafia ruthlessly show their hand with absolutely no shame or care for human life. Not only did a young boy died at the hands of the Jews but many others were killed for having the misfortunate of becoming involved with the case. The Jews were willing to dispose anyone who saw too much in order to protect their secret ritual tradition. No one was too innocent, young, or old to be spared. Almost every witness who testified against the Jews weren't alive couple of years after the trial.

Source:
"Hidden Cult" (see https://tinyurl.com/3w3kpnr2).

(116/170) [...Andreai Yustschinsky of Kiev continued]

On March 20, 1911, the 13-year-old Andrei Yustschinsky was found dead with his hands tied behind his back in a clay pit that was located in a brickyard owned by a jew named Zaitsev. You can see all the piercing wounds in the drawing of the coroner's report for young Andreai. He had 47 piercing wounds all through out his upper body but most were on his head and on his neck. The cause of death was exsanguination and the body was almost empty of blood. In fact, no more than a third of the entire body's blood remained and thus indicating that the boy was killed at a different location. Also concluded was that more than two persons were involved and that they did so to cause as much agonizing pain to the child. All these details indicate the strong possibility of a ritual murder.

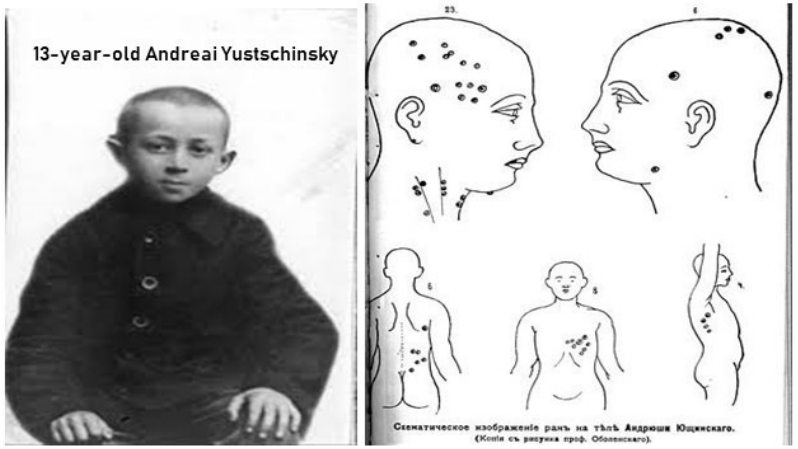
Source:
Schramm, Pgs 229 – 230 (see https://tinyurl.com/2p8

On **20 March** (!) **1911** the body of a boy was found on the border of the urban area of **Kiev** in a clay pit. It was found in a half-sitting position, the hands were tied together upon the back with a cord. The body was dressed merely with a shirt, underpants, and a single stocking. Behind the head, in a depression in the earthen wall, which according to the record of the then Kiev attorney and high school teacher Gregor **Schwartz-Bostunitsch** was inscribed with mystical signs, were found five rolled-together school exercise books which bore the name "property of the student of the fore-class, Andrei **Yustschinsky**, Sophia School"; because of this, the identification was made very shortly. It turned out to be the thirteen-year-old son of the middle-class woman Alexandra **Prichodko** of **Kiev**.

The *Kievskaya Mysl* (*Kiev Thought*) gave the following report at the time about the discovery of the body: "When the body of the unfortunate boy was carried out of the pit, the crowd shuddered, and sobbing could be heard. The aspect of the slain victim was terrible. His face was dark blue and covered with blood, and a several windings of a strong cord, which cut into the skin, were wrapped around the arms. There were three wounds on the head, which all came from some kind of piercing tool. The same wounds were also on the face and on both sides of the neck. When the boy's shirt was lifted up, the chest, back, and abdomen showed the same piercing wounds. There were two stab wounds in the region of the heart, three on the body and several on the sides. The entire body showed approximately twenty wounds. All of the wounds were apparently inflicted upon the naked body, since the shirt showed no tears. **The exposure of these wounds excited the greatest outrage among the crowd**."

The forensic medical **autopsy** found 47 piercing and cutting (336) wounds; the wounds on the head, **left** temple (1) and neck had produced the fatal exsanguination; the loss of blood had been so considerable that the body was **close to being empty of blood**.

Schramm, Pgs 229 - 230 (see https://tinyurl.com/2p8ku7cv)



Tufanov, reached the following conclusions:
1. All of the wounds found on the body of **Yustschinsky** were produced **while he was alive**. Of these wounds, those on the head and neck were inflicted during **full cardiac activity**, while all other wounds were inflicted while cardiac activity was considerably reduced.
5. There had to have been **several** persons who participated in this crime.
6. The type of the instrument and the multiplicity of the wounds suggest that one of the goals of the murderers was to cause **as much agonizing pain to Yustschinsky** as possible.(337)
7. There was not more than 1/3 of the entire amount of blood which remained in the body itself; **the greatest portion of the blood** escaped through the veins of the brain, the arteries at the left temple, and the neck veins.
8. The **absence** of traces of blood in the ditch where the body was discovered, its situation at the place of discovery, and other circumstances suggest that **Yustschinsky** was slain **at another location** and only afterwards dragged into the pit in a condition of *rigor mortis* and leaned up against its wall, and that therefore the place of discovery is **not** the scene of the crime.

(117/170) [...Andreai Yustschinsky of Kiev continued]

The Jewish newspaper didn't waste any time to deploy their disgusting tactics to divert suspicion away from Jews. A Jewish newspaper based in Keiv named Kievskaya Mysl immediately focused suspicion on Andreai's mother and succeeded in having her arrested. In the pocket of the Jews was the police chief named Mischtschuk. It was Mischtschuk who declared that the mother was the one who stabbed her son 47 times and then placed him in a sack. Without any sort of investigation, the mother was placed under arrest immediately after Andrea's body was found. Can you imagine the grief this poor mother went through. Here she is being accused of murdering her own child. Even more disheartening was that she wasn't allowed to attend her own son's funeral and burial!

Source:
Schramm, Pg 231 (see https://tinyurl.com/2p8

Schramm, Pg 231 (see https://tinyurl.com/2p8ku7cv)

Immediately after announcement of the crime, the Jewish press displayed an extremely suspicious activity; the Kiev Jewish paper *Kievskaya Mysl* never grew tired of continually labeling for the court new, naturally **non-Jewish** persons as the indubitable murderers. In fact, they managed, merely on the basis of information from a press-Jew, to accuse the **mother** of the murdered boy of the gruesome crime and to put her under lock and key -- she was not allowed to take part even in the burial of her child! We are reminded by this of the entirely similar kind of events in **Polna**! -- After some time the tormented mother was again set free, since not the slightest suspicion for her guilt had resulted. Then again, suspicion was directed upon the step-father, who was supposed to have committed the murder in order to free himself from his obligation to support [the child], and then, finally, upon other relatives of the murdered boy. This all happened at the instigation of the press-Jew **Borchevsky**, who had a compliant instrument in the corrupted police chief **Mischtschuk**. As then later emerged from the speech of the prosecutor, "**Mischtschuk had been ordered to believe**, and he did believe; he believed that the mother (339) inflicted 47 stab wounds on her child and got rid of him in a sack(2). . .

(118/170) [...Andreai Yustschinsky of Kiev continued]

But public outrage eventually pressured the police to release Andreai's mother from prison and conduct a thorough investigation. The police chief was forced to resign for his outrageous action of arresting the mother without investigating. Everybody in Kiev knew that the Jews were behind this heinous murder and eventually the police investigated. Their investigation led to the arrest of 39-year-old jew named Menachem Mendel Beilis. If you were to conduct an online search of his name, you'll see multiple hits of articles about how poor Beilis was oppressed and a victim of antisemitism. If you were to read any of those articles, you won't find much details about the murder of Andrei Yustschinsky. But we'll be going over those details.

Sources:
Schramm, Pgs 24 - 27 (see https://tinyurl.com/2

initiative. On **22 July**, (older calendar) [Note: The use of the Julian calendar persisted in some European countries for some time after the Gregorian calendar had been generally accepted and in use by most of the rest of the continent.] **Beilis** was arrested. Russian sources wrote the following: "The excitement of the populace of **Kiev** due to the mysterious slaying of the boy **Yustschinsky** is growing ever greater in extent, all the more, when it turned out that the judicial authorities had to release the relatives of the murdered boy from investigative custody again, who had been accused of being the actual murderers by several Jews, because not the slightest suspicion of guilt could be brought against them. On the contrary, they proceeded to the arrest of the Jew **Beilis**. . .The Jew **Beilis** received, **shortly before the discovery of the murder, the visit of numerous Austrian**(5) Jews. The points of suspicion against the Jews are so extraordinarily weighty, and the entire Christian press of Kiev and Petersburg, as of other large cities, urges that in this case complete clarity be procured, so that finally it can be absolutely determined whether there are really sects among the Jews which commit acts of murder from religious reasons. . ." **Krasovski**, who had for a long time

Schramm, Pg 233 (see https://tinyurl.com/2p8ku7cv)

(119/170) [...Andreai Yustschinsky of Kiev continued]

One of the details often left out in mainstream articles covering this case is the poor quality of the investigation and the actions of Jews to sabotage the investigation. The place where Andreai was ritually murdered was suspected to be a shed in the brickyard owned by a jew named Zaitsev. The brickyard was normally busy as building materials were being manufactured at the site. However the day after the murder, there was no activity at the brickyard. Their was no police investigation. There was no search of the premises for any evidence that needs to be preserved upon the immediate finding of it after a crime.

It was four months after the murder that a search was finally conducted. This search was done in a half-job manner by the newly appointed investigator named Krasovski, who was in the pockets of the Jews. But even in performing a half-job investigation, Krasovski found a lot of circumstantial evidence. He found that a shed in the brickyward had a new coat of white paint. He also discovered that there was a jew who had observed young Andreai up to his final hours. But the said jew disappeared. His investigation eventually focused on one man, Mendel Beilis.

Krasovski found himself in a very risky position as he had to balance the public's perception of him with his obligation to the Jews who have paid him handsomely. Krasovski decided to pull the trigger by arresting Mendel Beilis. Being under the public microscope, Krasovski affirmatively stated that it was Mendel Beilis who dragged Andreai's body to the clay pit from a shed, for which a judicial search was ordered. Instead of immediately carrying out the search of the suspicious shed, Krasovski gave ample notice to the Jews. Three days before the scheduled search, the shed was destroyed. The arrest of Beilis was Krasovski's way of extorting more money from the

Sources:
Schramm, Pgs 24 - 27 (see https://tinyurl.com/2p8ku7cv).
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Mendel Beilis

Investigator Krasovski

On the edge of the city of **Kiev** was located the brickyard of the Jew **Zaitsev**, with the clay quarry belonging to it. A Jewish hospital, whose dining hall had been converted into a 'prayer room' by getting around legal restrictions, was later erected on the property in **1910**. Frequently rabbis were observed there, the whole place -- as the "religious center" of the Jews of Kiev -- was enveloped with a mystery, according to the words of the prosecutor. The Jew **Mendel Beilis** had been appointed as "guard and attendant." The inhabitants of the territory around the brickyard could be counted on the fingers; only two non-Jews lived at some distance from the kiln; in its vicinity lived a circle of seven Jewish families.

Although the property could have been cordoned off and searched very easily without a large police team immediately after the discovery of the body in the clay pit, nothing of the sort happened. It was striking that on the day of the murder, the **12th of March**, **no** work was performed in the brickyard. The property there was deserted. Work was taken up again just afterwards. The inner walls of a shed of the brickyard were suddenly given a new coat of whitewash. . .

In **July 1911 four** months after the crime, the investigation official **Krasovski** now also casually got into the brickyard (341) of **Zaitsev**, spoke with the manager and held some sort of superficial search, only to appease public opinion or to warn the Jews. He also visited **Mendel Beilis**, at whose place he found nothing at all suspicious, however.....

..... **Krasovski**, who had for a long time complete and exact information about everything, now feared losing his criminalist laurels -- possibly he only wanted to extort larger sums from his Jewish wire-pullers -- and unexpectedly gave the explanation that the murder of the boy had occurred neither at the place where the body was found, nor in the presence of his accused mother, but that the boy probably had been dragged away onto the broken clay by the attendant **Mendel Beilis**! Actually, the Jews concluded a financial arrangement with **Krasovski**, the typically corrupt Tsar's official, after the arrest of **Beilis**. . ."They had not believed it possible that matters would be taken so far

A Jew with fox-red hair, who has remained unidentified, had observed every step of the boy in his final hours; after the murder, he vanished without a trace; the page in the list of houses where he would have had to be entered, was torn out! Just as **numerous foreign Jews**, who -- according to the inquiries of the State's Attorney -- had stopped **on the day before** the crime at the estate of **Zaitsev**, were "as if blown away" again. The shed which had conspicuously been suddenly whitewashed, was burned down three days **before** its appointed judicial inspection! **Fischer** remarked at this: "**This fire is one of the many Jewish advantages** we are up against in this trial; **it is of help to them**. . ."

Schramm, Pgs 232 - 233 (see https://tinyurl.com/2p8ku7cv)

(120/170) [...Andreai Yustschinsky of Kiev continued]

During the three months Andreai's mother was wrongly accused and imprisoned for the murder of her own son, the police were well aware of the three eye witnesses who saw the 13-year-old being kidnapped by Mendel Beilis and two other Jews. These eyewitnesses were the play friends of Andreai Yustschinsky. The boy Zhenya Cheberyakov and his two sisters, Valya and Ludmilla were playing with Andreai on March 20, 1911 at the clay pit, where they normally go to cause mischief as kids normally do. They stated that they were ambushed by the brickyard attendant, Mendel Beilis who immediately snatched Zhenya and Andreai (the kids intimately referred to him as Andrusha). Zhenya was able to get away from Beilis but Andreai was not. Then they were being chased by two other Jews but were able to escape the danger.

The three siblings gave their statements to the police. Their statements were initially kept from the public but eventually leaked out. The leak led to the arrest of Beilis and release of Andreai's mother. However, the mother of these three eyewitnesses, Vera Cheberyakov, was also arrested in a despicable plot by the Jews in collusion with investigator Krasovski to render her children vulnerable. While being left in the care of strangers (while the father was away at work), these three siblings were often visited by Krasovski.

One day, Krasovski came to visit them while coming off as a friendly caring adult and treated them to a pie. The three children fell gravely ill. The little boy, Zhenya, and his sister died of poisoning. Ludmilla survived but took a long time to recover. The despicable Jewish newspapers reported that the children died of dysentery. The mother, Vera Cheberyakov was released from prison and tightly guarded her surviving daughter.

The interesting thing is that Vera Cheberyakov was in good relations with the Jews since her family was one of the few non-Jews living in the neighborhood near the Jewish-owned brickyard. She and her husband [illegible] der those relations with the Jews and even had the family moved.

Source:
Schramm, Pg 235(see https://tinyurl.com/2p8ku7cv).

The **Cheberyakov** family belonged to the few non-Jews who lived in the vicinity of this miserable property: the (345) husband, by trade a telegraph official, industrious, of unblemished reputation, as husband a pitiful figure -- his wife all the more resolute and dubious -- who also maintained close relations with the Jews. She invited her Jewish friends to small household entertainments, at which her husband was made drunk for the enjoyment of those present -- so much for this family Idyll! In any case, in their press, the Jews called this remarkable woman a "Lady MacBeth" but treated her otherwise very considerately, in conspicuous contrast to the other non-Jewish witnesses. One got the impression as if they were not entirely certain whether it might not finally occur to Mrs. **Cheberyakov** to say what she knew.

This woman was the mother of three children, a young boy (Zhenya) and two girls (Valya and Ludmilla); early on the day of the murder, these three were awakened in the absence of their mother by **Andrusha**; they should go play with him in the clay pit. Having arrived there, they were approached from behind by the attendant **Mendel Beilis**. He seized the small **Zhenya**, who was able to tear himself loose, however, and **Andrusha**. Meanwhile, two more Jews, among them the young **Beilis**, were added to the group -- they had been stalking the children according to a plan! The little **Valya** still saw how **Andrusha** was dragged to the brickyard.

This happened on the day of the murder, the **20th of March**. These statements of the children leaked out, although press and commissars had made an effort to take no notice of this! The student **Golubov** had then questioned the children once again and recorded their statements. On **22 July** (old calendar) **Beilis** was finally arrested together with Mrs. **Cheberkov**; her children were from that time on for the most part entrusted to the care of strange people. After one week the little ones fell critically ill with **symptoms of poisoning**, after the "secret commissar" **Krasovski** had "visited" them and brought them "pies"! Two children, **Zhenya** and **Valya**, died in quick succession, while **Ludmilla** slowly recovered only after many weeks -- according to reports by the press, the children died of "dysentery"!

Schramm, Pg 235 (see https://tinyurl.com/2p8ku7cv)

Zhenya Cheberyakov

Vera Cheberyakov (center), her husband (left), and surviving daughter, Ludmilla (right)

Now the mother could be set free again -- the most important witnesses had been eliminated, the surviving child, (346) not able to be questioned for a long time, was besides under the influence of the dubious subject **Krasovski**.

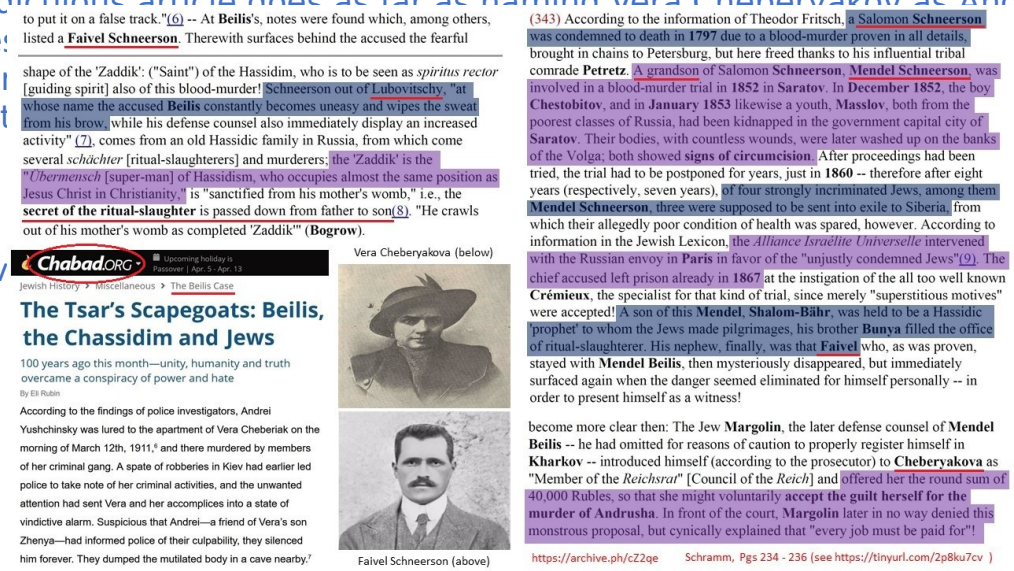
(121/170) [...Andreai Yustschinsky of Kiev continued]

Despite killing two of her children, the Jews were not done with Vera Cheberyakov. They attempted to bribe her 40,000 rubles (amounts to 475,000 USD in 2023) if she would take the blame of murdering young Andreai. This attempted bribe was carried out by a jew named Margolin, who was also the defense lawyer for Beilis in his trial for the murder of Andreai. When Vera Cheberyakov testified to this outrageous proposal at trial, the court demanded an explanation from Margolin. Margolin casually and shamelessly explained that “every job must be paid for”. But there was a reason for his arrogant audacity.

There was a much sinister hand at play behind the scenes of the public and the trial. When Mendel Beilis was arrested, notes were found in his possession. These notes mentioned the name of Faivel Schneerson. His family has a history of ritual murder. His great great grandfather, Salomon Schneerson, was sentenced to death in 1797 for a ritual murder but was ultimately freed. Faivel’s grandfather, Mendel Schneerson was found guilty for the ritual murders of two Russian boys and was exiled to Siberia. However, Mendel was released due to the intervention of *Alliance Israélite Universelle*, which is like the ADL of the early 20th century Russia. The tradition of ritual murder passed down from generation to generation in the Schneerson family, which eventually created the global orthodox Jewish organization called Chabad Lubavitch. Chabad Lubavitch’s supporters today includes very powerful people such as Benjamin Netanyahu and Jared Kushner.

Faivel was not only revered like a god in the Russian Jewish community but also feared. Mendel Beilis would often become uneasy when Faivel was mentioned. Even his defense lawyer became tense at the mention of Faivel Schneerson. When Beilis was arrested, Faivel was nowhere to be found. But at the time trial came, Faivel was very comfortable to appear and even testify on behalf of Beilis. By the time trial started, the Jewish Bolshevik revolution was at its early stages.

To say that Chabad Lubavitch was deeply involved in the ritual murder of Andrei Yustschinsky is an understatement. Even to this day, Chabad vehemently defends Mendel Beilis in an article on their website. The ridiculous article goes as far as naming Vera Cheberyakov as Andreai’s murderer. They alleged that Vera was running a criminal gang that carried out robberies her criminal activities. It’s really hard to fathom a working-class mother of three being a cri rt the family. Perhaps such desperate mental gymnastics is cover for a deeper secret t


to put it on a false track."(6) -- At **Beilis**'s, notes were found which, among others, listed a **Faivel Schneerson**. Therewith surfaces behind the accused the fearful

shape of the 'Zaddik': ("Saint") of the Hassidim, who is to be seen as *spiritus rector* [guiding spirit] also of this blood-murder! Schneerson out of Lubovitschy, "at whose name the accused **Beilis** constantly becomes uneasy and wipes the sweat from his brow, while his defense counsel also immediately display an increased activity" (7), comes from an old Hassidic family in Russia, from which come several *schächter* [ritual-slaughterers] and murderers; the 'Zaddik' is the "*Übermensch* [super-man] of Hassidism, who occupies almost the same position as Jesus Christ in Christianity," is "sanctified from his mother's womb," i.e., the **secret of the ritual-slaughter** is passed down from father to son(8). "He crawls out of his mother's womb as completed 'Zaddik'" (**Bogrow**).

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Jewish History > Miscellaneous > The Beilis Case

The Tsar’s Scapegoats: Beilis, the Chassidim and Jews

100 years ago this month—unity, humanity and truth overcame a conspiracy of power and hate

By Eli Rubin

According to the findings of police investigators, Andrei Yushchinsky was lured to the apartment of Vera Cheberiak on the morning of March 12th, 1911,[6] and there murdered by members of her criminal gang. A spate of robberies in Kiev had earlier led police to take note of her criminal activities, and the unwanted attention had sent Vera and her accomplices into a state of vindictive alarm. Suspicious that Andrei—a friend of Vera's son Zhenya—had informed police of their culpability, they silenced him forever. They dumped the mutilated body in a cave nearby.[7]

Vera Cheberyakova (below)

Faivel Schneerson (above)

(343) According to the information of Theodor Fritsch, a Salomon **Schneerson** was condemned to death in **1797** due to a blood-murder proven in all details, brought in chains to Petersburg, but here freed thanks to his influential tribal comrade **Petretz**. A grandson of Salomon **Schneerson**, **Mendel Schneerson**, was involved in a blood-murder trial in **1852** in **Saratov**. In **December 1852**, the boy **Chestobitov**, and in **January 1853** likewise a youth, **Masslov**, both from the poorest classes of Russia, had been kidnapped in the government capital city of **Saratov**. Their bodies, with countless wounds, were later washed up on the banks of the Volga; both showed **signs of circumcision**. After proceedings had been tried, the trial had to be postponed for years, just in **1860** -- therefore after eight years (respectively, seven years), of four strongly incriminated Jews, among them **Mendel Schneerson**, three were supposed to be sent into exile to Siberia, from which their allegedly poor condition of health was spared, however. According to information in the Jewish Lexicon, the *Alliance Israélite Universelle* intervened with the Russian envoy in **Paris** in favor of the "unjustly condemned Jews"(9). The chief accused left prison already in **1867** at the instigation of the all too well known **Crémieux**, the specialist for that kind of trial, since merely "superstitious motives" were accepted! A son of this **Mendel**, **Shalom-Bähr**, was held to be a Hassidic 'prophet' to whom the Jews made pilgrimages, his brother **Bunya** filled the office of ritual-slaughterer. His nephew, finally, was that **Faivel** who, as was proven, stayed with **Mendel Beilis**, then mysteriously disappeared, but immediately surfaced again when the danger seemed eliminated for himself personally -- in order to present himself as a witness!

become more clear then: The Jew **Margolin**, the later defense counsel of **Mendel Beilis** -- he had omitted for reasons of caution to properly register himself in **Kharkov** -- introduced himself (according to the prosecutor) to **Cheberyakova** as "Member of the *Reichsrat*" [Council of the *Reich*] and offered her the round sum of 40,000 Rubles, so that she might voluntarily **accept the guilt herself for the murder of Andrusha**. In front of the court, **Margolin** later in no way denied this monstrous proposal, but cynically explained that "every job must be paid for"!

https://archive.ph/cZ2qe Schramm, Pgs 234 - 236 (see https://tinyurl.com/2p8ku7cv)

Sources:
Schramm, Pgs 234 - 236 (see https://tinyurl.com/2p8ku7cv
https://archive.ph/cZ2qe

(122/170) [...Andreai Yustschinsky of Kiev continued]

The highlight of Beilis' trial was the testimony of Ludmilla Cheberyakov, the surviving child of Vera Cheberyakov. She told the jury of that fateful day on March 20, 1911 when Andreai was kidnapped. Ludmilla testified that she, her two siblings while alive, and Andreai went to the brickyard that day and were immediately chased by Mendel Beilis. She gave details of how her brother Zhenya was able to get away from the grasp of Beilis while Andreai wasn't. She stated that Beilis and another jew held Andreai by the hands and then dragged him to the kiln.

When the defense lawyer for Beilis examined her, he intimidated her by asking her questions to which the answer would remind her why her brother and sister were now dead. When asked about the pie, Ludmilla responded that the pie was given to her and her siblings by Krasovski. She stated that her brother and sister died from illness after eating the pie. Then Ludmilla broke down and cried in court. She informed the court that she was scared because she and her family were threatened by a jew named Poleschtschuk. When asked how she was threatened, she stated that Poleschtschuk said that if she testified then she would suffer the same fate as An

Source:
Schramm, Pgs 244 - 245 (see https://tinyurl.com/2p

The high point of these 20 days of testimony, however, was shaped by the questioning of the little ten-year-old **Ludmilla Cheberyakov**, whose younger sister had succumbed to the murder attack of the Jewish *Feme* .....

"Tell me, my child" -- so inquired the presiding judge **Baldgrov** -- "what you know of the case!" And the girl related in the hushed courtroom: "Mama went out up to the market. We were sleeping, **Zhenya** was sleeping, I was sleeping, and **Valya** was sleeping. Then we heard someone call from the street: '**Zhenya, Zhenya**!' It was **Andrusha**, he was calling **Zhenya**, [telling him that] he should go with him. **Zhenya** wanted to go and said I was supposed to look after the room, but I said [that] **Valya** would cry. Then we all got dressed, locked the room, and went playing on the **broken clay**. There were still other children there. Then **Mendel Beilis** came running up behind us; we ran away from [him]. **Mendel** caught **Zhenya** and **Andrusha**; **Zhenya** tore and tore, and tore himself loose, but **Andrusha** didn't; **Mendel** and one other **Jew** held him by the hands. Also, the young **Mendel** was there. **Valya** was scared and didn't run with us, but toward the other side; she saw how they were dragging **Andrusha** to the kiln. I didn't see that, I saw how they were dragging him off; that they were dragging him to the kiln, **Valya** told me that."

(360)The Prosecutor: "Do you remember how **Andrusha** was found?" -- "I remember." Prosecutor: "Why didn't you tell right away, what you are saying now?" -- "I was at my grandma's, and later on they didn't ask me." Prosecutor: "How did you get into the quarry?" -- "There was a hole in the fence." -- Prosecutor: "Were you chased away from there sometimes?" -- "They chased us away because we did damage; sometimes we ran through the bricks." Prosecutor: "Was **Andrusha** always along?" -- "May God keep him, **but this time** he did come along." Prosecutor: "And where was your father?" -- "He had to work." Prosecutor: "Were you [children] in the habit of sometimes going to **Beilis**? " -- "We went with **Zhenya** after milk. There were Jews there who were praying, or were doing some such thing -- I don't know." The defense counsel for **Beilis**, **Grusenberg**, asked: "When Mama returned, did you tell her what had happened?" -- "Yes, I told her." -- **Karabatschevski** asked: "Did somebody give you a pie?" -- "Yes!" -- "And did you become sick from it?" -- "We all became sick." -- "When did **Valya** die?" -- "One week after my brother."

Ludmilla screwed her face up, tears were in her eyes. The presiding judge: "Why are you crying?" -- "**I'm scared**," replied the girl!

The representative of the civil plaintiff: "Who brought you the pies?" -- "**Vygranov** and **Krasovski**." -- "Do you know them both?" -- "I know them." -- "Who threatened you?" -- **Poleschtschuk**."(28) -- "And what did **Krasnovski** say?" -- "He said that I was supposed to say only **two or three words**!" -- "Turn around and say whether you don't see **Poleschtschuk**?" -- "Yes, **Poleschtschuk** is here!" -- "Point him out to me!" -- The girl walks up to **Poleschtschuk**, points at him, he gazes at her threateningly, and she begins to cry. "Why are you crying?" asks the presiding judge, "no one will do anything to harm you here!" The girl cannot calm down and replies: "**I'm afraid, I'm scared. . .They threatened, (361) if we would testify, then the same thing would happen to us as with Yustschinsky. . .**"

Schramm, Pgs 244 - 245 (see https://tinyurl.com/2p8ku7cv)

(123/170) [...Andreai Yustschinsky of Kiev continued]

Inside the court proceedings, Jews were doing everything they can to disrupt the trial. Many of the court spectators were Jews and they would often make noises upon hearing unfavorable testimonies. Given the heightened concern with the ongoing Jewish Bolshevik revolution, the head judge of the court was reluctant to throw out those disruptive Jews. A certain young student by the name of Golubov took it upon himself to investigate Andreai's murder since the police weren't. He testified that he was the one who disclosed to the public the statements of the three Cheberyakov children (Ludmilla and her two dead siblings, Zhenya and Valya). Much of his further testimony was drowned out by disruption and noises caused by the Jewish spectators in court.

Outside of court, Jews were using their monopoly in the newspaper to intimidate the 12 jurors whom they referred to as the "unenlightened Russian peasants" who held "the fate of the Russian people". The Jewish press was so embolden by the ongoing Bolshevik revolution that they wrote threatening articles warning Russia, and I quote, "the Jewish people is unconquerable....the fate of the Russian State is at stake...The victory of the Russian government is the beginning of its end." Another article was even more embolden by declaring "Let the outcome of this trial be what it will, for the Russian government there is no salvation. So jewry has decided, and thu

Source:
Schramm, Pgs 244 - 247 (see https://tinyurl.com/2p

Not fewer than 219 witnesses were available during the 20 days of the trial. **Baldgrov** had the presidency of the court, while Prosecutor **Fischer** acted for the State. Unfortunately, detailed reports like those that exist for other ritual-murder trials, are missing; Jewry, for obvious reasons, had hindered an informative, objective coverage. Among the 44 representatives of the press who were admitted, only a few non-Jews were to be found, according to statements of one of the few Jew-free papers, the Petersburg *Zemschina*! Not only the entire press outside of Russia, but with few exceptions, even the majority of Russian papers had been 'served' by Jewish correspondents. -- In **Kiev** there was only a single paper whose publishers weren't Jews!

But Jewish megalomania had taken on unbearable proportions! The Russian paper *Druglavny orel* copied the following excerpts from Jewish papers: "The fate of the Russian people -- its future -- not merely in Russia, but in the entire world -- now finds itself in the hands of twelve **unenlightened** Russian peasants. These have challenged the **great Jewish people**. With a feeling of disgust, gnashing our teeth with pain and humiliation, we take off the glove which has been stained **with our sacred blood** (32)."

Gradually, the line was crossed into blunt threats: "The Russian government has resolved to deliver up **the Jewish people** in **Kiev** to a general slaughter. Upon the outcome of this **titanic** struggle depends the **fate** -- you believe, of the Jewish people -- oh, no! -- the **Jewish people is unconquerable -- the fate of the Russian State** is at stake: **To be or not to be? That is the question for it**. The victory of the Russian government is **the beginning of its end. There is no way out for it. Take note of it!. . .**"

Or: "In **Kiev**, we will show before the eyes of the entire world, that the Jews cannot be trifled with." -- "If Jewry, up until now, **has for tactical reasons concealed the fact that it has held the leadership of the Russian Revolution**, so now, after the staging of the **Kiev trial**, an end must come to that. **Let the outcome of this trial be what it will, for the Russian government there is no** (364) **salvation. So Jewry has decided, and thus will it happen. . .**"

The *Hammer*, as the single German paper, was able to publish fragments from reliable Russian sources at the end of the year 1913; the outbreak of the World War prevented a detailed account of the trial from the protocols and stenographic records, and after the war Judah 'liquidated' documents and witnesses which had become dangerous for it. The Jewish terror during the trial in **Kiev** is supposed to have overshadowed everything prior to it -- even the events in **Nyiregyháza** in Hungary! Thus, witness testimony which was unfavorable to the Jews was simply made unintelligible by means of continuous noise from the galleries; it appeared that the court President did not work up the courage to have these young Jews thrown out. When one of the chief witnesses, the student **Golubov**, wanted to communicate to the court the statements made to him by the little **Zhenya Cheberyakov**, who later succumbed to the murderous attack by poison, at first a hushed silence prevailed in the hall; but when the expositions of **Golubov** took an incriminating shape, they were soon drowned out by the galleries of the **correspondents** by means of riotous noise, moving around, the overturning of seats, the dumping out of coins, knocking with canes, and so forth, so that (359) the the presiding judge finally decided to send up bailiffs, to make continuation of the trial possible!

Schramm, Pgs 244 - 247 (see https://tinyurl.com/2p8ku7cv)

(124/170) [...Andreai Yustschinsky of Kiev continued]

Jews not only threatened the jurors of the Beilis trial and the entire country of Russia, they also engaged in their old tactic of financially ruining the Russian government but with new measures. They called for the boycott of Russian government bonds in every market exchange and threatened to stop all credit to the country. The Jews got their way and Beilis was found not guilty for the ritual murder of Andreai Yustschinsky. But that wasn't enough for the Jews. They wanted more blood to avenge the trial for they felt a fellow jew, regardless being the lowest on the totem pole, shouldn't have to answer to any accusations made by a non-jew.

After when the Jewish Bolshivek crime syndicate murdered Tsar Nicholas II and his entire family in 1918, the Jews went after all the accusers, witnesses, and expert witnesses who testified and incriminated Beilis. They were all murdered. One of them being the expert witness, Dr. J Sikorski, who testified that ritual murders occurs where Jews live amongst Christians and blood is drawn from the victim, who is never Jewish. Such testimony was enough for the Bolshevik government to sentence under their newly adopted antisemitism law. Dr. Sikorski and many other intellectuals who had nationalist persuasions were shot to death. Even the Justice minister named Cheglovitov, who simply allowed the Beilis' trial to go forward after all formalities were met, was not spared. He was shot along with Dr. Sikorski and other intellectuals w

This is what happens when Jews take over a country.

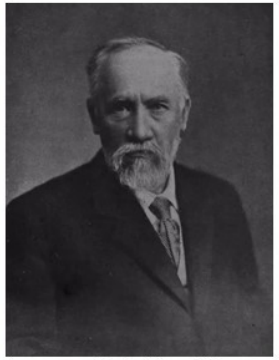
Sources:
Schramm, Pgs 246 - 252 (see https://tinyurl.com/2p8

The expert Dr. **Sikorski** once again threw light upon the murder from all sides and came to the conclusion that religious insanity was as work here. He stated that the murder of **Yustschinsky** was distinguished by numerous **characteristic** signs, that it appears as a striking crime of **definite** type and evokes by its (362) accompanying circumstances **a terrifying impression**. [That] its interpretation is not based upon prejudice or fantasy, it is a matter of a genuine event of the 20th century. [He stated that] murders, tied in with the drawing off of blood, have been committed by fanatics, but persons who are healthy and **act with deliberation**. [That] such murders occur everywhere **where Jews and Christians live together, yet Jewish children are never victims** of such murders; sometimes, the victims are **circumcised** beforehand, as the **Zaratov** trial has shown. **The suspicion is confirmed by the Jews themselves**, who immediately take in hand **defensive** measures at the discovery [of such a crime]. -- Repeatedly, stormy scenes resulted during the questioning of this expert, who participated in the judicial proceedings in spite of a serious heart condition; he was persistently interrupted by the attorneys of the Jewish party in a shameless manner, and his giving of evidence made more difficult in every way. Thus, the defender of the Jews **Zarudny** thought it necessary to **take away his notes and pages** from the expert witness, so that **Sikorski** was obliged to give oral testimony!.....

Another Jewish paper called upon the Jews of all nations to boycott the Russian state bonds on all the stock exchanges, to depress the currency, in order to intimidate in this way the Russian government!(33) In Berlin, the Jew **Oppenheim**, by profession a college teacher in the capital city of the *Reich*, raged that **Mendelssohn** must stop all credit for Russia. . .It's unnecessary to go into the role of the **Rothschilds** again! It would still be, at best, a curious circumstance, to relate that the London **Rothschild** (Lionel Walter, a 'Lord') turned to the then State Secretary of the Pope, Merry del Val, with the "very humble request for merciful protection for my persecuted comrade in the faith, for the defense of the truth and justice." In his humble petition, he enclosed a certified copy of the papal brief of Innocent IV which dealt with protection of the Jews!(34)

Beilis was **acquitted!**

After the collapse of Russia, there began a genuine round-up against, first and foremost, those persons who somehow or other stood suspected of harboring anti-Jewish tendencies; it is now very instructive to discover that nearly all accusers, witnesses and expert witnesses, who during the **Beilis** trial in **Kiev** had spoken out **against** Jewry, fell as victims to the Jewish-Bolshevist Terror. Thus, in **1919**, the Professor of Psychiatry, J. **Sikorski**, was shot under martial law in **Kiev**, together with a series of nationally-minded professors, while one of his chief opponents in the **Kiev** trial, **Bechterev**, who appeared at the request of the defense in the trial with a **denial** of the possibility of ritual-murder, received a leading scientific administrative post, thanks to Jewish protection.(41) Naturally, the **Kiev** judges also bled to death under their Jewish executioners; but even the Russian Justice Minister **Cheglovitov**, who remained completely indifferent during the trial, whose single "crime" had consisted of having finally, after a period of a year (in the middle of 1912), taken the trial -- which was threatening to become disastrously entangled in Jewish snares, away from the authority of corrupt local officials and getting it underway. . .even he went the same way [as the judges, etc.]. . .



Dr. J. Sikorski

Schramm, Pgs 246 - 252 (see https://tinyurl.com/2p8ku7cv)

(125/170)

Everything about the 1913 murder and rape of 13-year-old Mary Phagan screams Jewish ritual murder. What makes this a Jewish ritual murder? The unaccounted blood loss and the endless coverup through bribery, witness and evidence tempering, and leveraging high-level officials in the pocket of Jews. But what really stands out is the formation of the ADL. The ADL wasn't just formed to defend Jews from "antisemitism". It was created to pressure governments and institutions to enact laws and policies that will keep the gentile population from learning the truth about a 2,700-year-old secret that is the source of Jewish power.

Leo Frank was the president of the Atlanta chapter of the powerful Jewish organization B'nai B'rith. He also ran the pencil factory where Mary worked. On April 26, 1913, Mary went to the pencil factory on the Confederate Memorial Day holiday to collect her check. She went to Frank's office to collect the $1.22 owed to her in wages and was never seen again. Leo Frank was the last person to see her alive. Around the time Mary was murdered, Frank couldn't be found in his office. And he didn't have a believable alibi. His blood and a few of his hair follicles were also found at the crime scene inside the factory.

Mary's body was discovered by a black janitor named Newt Lee. Her face was partially covered in blood and she was found fully clothed but yet her blouse and pants were bloodless and dry. Her autopsy revealed that she was stabbed on the head and other parts of her body from where she lost a lot of blood. Nothing was said about how much blood she lost and discovered on the scene. But enough blood was collected by someone to completely stain a shirt. Police found a blood-stained shirt inside Newt Lee's house based on a tip. That tip came from Leo Frank's attorney. It turned out that Leo Frank hired private detectives to plant that bloodstained shirt inside Newt Lee's house. On May 24, 1913, a grand jury indicted Leo Frank for murder because of the overwhelming evidence against him.

Leo Frank was found guilty on August 25, 1913 and sentenced to death. Thirteen appeals were filed on behalf of Leo Frank to no avail. However, Jews were able to apply enough pressure on then Georgia Governor Slaton to have his sentenced commuted to life imprisonment and sparing his life. But this came at a time when the Deep South still had a healthy society in which justice would be executed either by the officials who did their jobs or by the public who acted to override corrupted officials. A gathering of 25 men formed outside the jail L[illegible]. Leo Frank was hung from a tree on August 17, 1915. This will be the very last time a jew is bro[illegible]

Sources:
"Don't Let Them ERASE This from History!" by Really Graceful (see https://youtu.be/A[illegible]
"Hidden Cult" (see https://tinyurl.com/3w3kpnr2).

(126/170)

Young European girls working as maid servants in Jewish households were easy prey especially when they had no family or a protective father. The ritual murders of Helen Brix and Olga Hagel are two documented illustrations. And these were the only reported ritual murders. Imagine how many maidservants in Jewish households went missing without anyone noticing or even caring. The two young European girls of very humble background were ritually murdered in German villages in 1910 and 1911.

Helene Brix went missing in Nassenheide, Germany (now part of Poland) on December 29, 1910. On that day, she was working for jew named Salomons. Two years later, her decomposed headless body was discovered along the shore of Neuendorfer Lake. Her arms were missing. Her father was able to recognize Helene's body. In wanting to find her other remains, the father set up an organized search with the help of the police. In a move to buy him time to settle his affairs, the jew Salomons just happened to receive a telegram stating that Helene was in another town named Altdamm. Salomons forwarded the telegram to the police, who then called off the search. This information from the so-called telegram proved to be false. And then Salomons were never seen as he sold his business and went into hiding in Berlin.

Olga Hagel worked as a maidservant in the household of a jew named Hirsekorn in Schönlanke, a German village (now part of Poland). It is unclear whether she lived under his roof or resided in another household but she was far from her home village Radolin in Poland. She went to Radolin in the beginning of September of 1911 and begged her mother for permission to leave her current employment. She was greatly distressed working for the jew Hirsekorn because of his inappropriate behavior. You can imagine what kind of treatment young Olga must have been subjected to being a "shiksa" (see https://tinyurl.com/2jep7y94). A few days after she left to go back to Schönlanke, Olga disappeared. On September 8, 1911, the jew Hirsekorn reported her missing to the police. On September 12, Olga's body wa en she was discovered, her skirt was rolled up over her head and there was a fin ıe public prosecutor didn't even bother to investigate and claimed her death r conducting a thorough autopsy.

Source:
Schramm, Pg 225 (see https://tinyurl.com/2yuajtz7).

1910 On December 29, Helene **Brix**, who was in service with the Jewish riding equipment proprietor **Salomons** in Nassenheide near Stettin, vanished without a trace on the day before the final day of her service there. On **22 January 1913**, therefore only after more than three years, her mutilated corpse was discovered in the bog at the Neuendorfer Lake. Head and arms of the body were missing; the father of the girl, who recognized the body as that of his daughter after the examination, (327) asserted that the underclothes were missing, although the parents still knew with certainty that their daughter had been wearing them. Subsequently, the circumstance was recalled that on the day after the disappearance of his daughter, the father **Brix** wanted to arrange a search with a police dog, but was prevented since **Salomons** assured him that a telegram had arrived according to which **Helene** was in **Altdamm**. This statement, whose verification demanded much precious time, subsequently proved to be untrue. **Salomons** sold his business soon after this event and went to ground in Berlin(16).

1911 The farmer's daughter **Olga Hagel** from **Radolin** was a servant of the Jewish factory owner **Hirsekorn** in **Schönlanke**. At the beginning of **September** of this year, she visited her parents and complained in bitter words about the behavior of the Jew toward her. She asked her mother to have her taken away again from this position. Her mother thought it proper that her daughter at least hold out until the end of the year; with this answer, the girl returned -- a few days later she "vanished" without her parents being informed! On **8 September** the Jew finally brought himself to inform the police; on **12 September** the body of the servant girl was pulled by an owner out of the Breitensteiner Lake, lying 18 kilometers distant. Her skirts were rolled over her head, on the **left** temple a finger-long wound gaped. The **forensic** autopsy took place only on the seventh day after the discovery of the body. **The body contained not one drop of blood**, the medical expert opinion found in the negative for suicide. Nevertheless, the state attorney's office of Schneidemühl presumed -- despite the finger-long wound -- despite the skirts rolled up and despite the **body being empty of blood** -- suicide and did not pursue the "matter" further.

Schramm, Pg 225 (see https://tinyurl.com/2yuajtz7)

(127/170)

Another unknowing young maid servant was murdered at the hands of a Jewish father and son in 1932 in the city of Paderborn , Germany. Martha Kasper worked in the household of a 60-year-old jew named Moritz Meyer. She lived in the same house, and her living quarter was a small room that she couldn't lock. One day, Moritz's 24-year-old son, Kurt Meyer, raped Martha in the barn. Being a peasant girl with little to no options, the young Martha felt she had to endure the sexual violations whenever Kurt sneaked into her room. Martha eventually got pregnant and demanded that Kurt marry her. But with Martha being a "shiksa", a derogatory term for a gentile woman, Kurt was forbidden by the talmud to marry her. So Moritz and Kurt decided to dispose of this dilemma, and the festival of purim was drawing near.

Martha was last seen on March 18, 1932 by neighbors. It wasn't long when people noticed that Martha was missing as she always conversed with people in the neighborhood on a daily basis. Suspicions arose and people had the gut feeling that Martha was ritually murdered by Moritz and Kurt Meyer. Someone even reported Martha missing to the police but no action was taken. But on March 20, a couple discovered the genitals of a female in the middle of a road. Then the police finally conducted a search of Moritz's home and found blood on Kurt Meyer's clothes and some traces in the barn house. Both Moritz and Kurt were arrested.

The Jewish newspaper didn't waste any time to report that "Martha was a victim of a sex murder" to deviate any thoughts of ritual murder from the public's mind. While being interrogated, Moritz Meyer spoke like a lunatic and a jew had him admitted to a mental hospital, from which he escaped and fled to another country. Kurt Meyer told the police that he accidently killed Martha while trying to perform an abortion on her. The problem with that is that pieces of Martha's body started appearing in various places like the woods, the meadows, a pond, and even a sewer. Martha's breast were eventually found in the barn house. Every piece was empty of blood and no traces of blood was found anywhere. The prosecutor charged Kurt with ritual murder after public pressure.

At trial, the 24-year-old sexual predator jew confessed to k vere happy to accept this confession because they then didn't have to worry about t Kurt with manslaughter and only sentenced him to only 15 years imprisonment!

Source:
Confessions, pgs 11 - 13 (see https://tinyurl.com/mrx5ctrk

In Paderborn, Martha Kaspar was the Gentile servant in the home of the Jewish butcher Moritz Meyer. She was an honest and hard-working peasant girl. The old Jew Meyer (about 60 years old had a son, Kurt Meyer, 24 years old. One day he attacked the unsuspecting girl in the hayloft and raped her. He sneaked into her small room, which could not be locked, whenever he felt like it. Martha Kaspar became pregnant and demanded that the Jew Kurt marry her. She, of course, was not aware that while the Talmud permits the Jew to use the non-Jewess as he pleases, it strictly forbids him from marrying her. To keep her quiet, The Jew Kurt Meyer promised to marry her, but secretly the father and son decided to murder the troublesome girl. It appeared that they made the necessary arrangements with the local Jewish 'Masters.'

The Purim feast was approaching. Then one morning Martha Kaspar disappeared. This was on March 18th, 1932. Six days later, on March 24th, the Feast of Purim took place. Early on the morning of March 18th the girl was seen in the courtyard. She had been ordered by the Jew to sharpen a knife. While she was sharpening the knife she said to neighbors: "A calf is going to be butchered here today." She was never seen again. It struck the neighbors as odd that Martha Kaspar was not to be seen any more. They discussed it among themselves and the rumor spread all over Paderborn: "Martha Kaspar was butchered by the Jews." It was reported to the police that she was 'missing,' but they didn't search the Jew's house. However, the disappearance of the girl was brought to the public's attention in the most shocking manner. A young couple went for a walk outside Paderborn on Sunday, March 20th, 1932. In the middle of the road they found what appeared to be a piece of meat. On closer examination they discovered that it was the genitals, which had been expertly removed, from a female body. (The same as with Helmuth Daube. -Ed.) It appeared that it had been purposely placed there with the intention of leading the public to believe: "This is a sex murder." The young couple reported their horrible finding to the police. Promptly the Jewish press began to cry that "Martha Kaspar was the victim of a sex murder," and promptly the police fell for it. The police began a thorough search of the house and discovered the bloodstained clothes of Kurt Meyer and traces of blood in the hay-loft.

Kurt and Moritz Meyer were arrested.....

.....In the meantime, pieces of the body were found everywhere. The Jew had cut Martha into pieces of flesh, which weighed about a pound each, and together with his father had scattered them throughout Paderborn. They were found in a small wood, in meadows, in willow stumps (!!), in a pond, in a brook, in a sewer (same as Father Thomas), and in a manure pile!! Her breasts, which had been sliced off, were found in the hayloft. The Jew fed her intestines to the pigs!!!

The most peculiar thing was that no blood was found anywhere. A small pool of blood was found in the hayloft and at most contained only half a pint. It turned out that all the pieces of her flesh were completely drained of blood. The police detectives and an expert German doctor testified during the trial that several quarts of blood had disappeared. One detective said that he believed it was carried away in bottles (!!)

Confessions, pgs 11 - 13 (see https://tinyurl.com/mrx5ctrk)

(128/170)

If you have noticed by now, a lot of these Jewish ritual murders were taking place in Germany in the early 19th century. The reason being is that many Jews occupied high positions in the government such as judges, prosecutors, and even police chiefs. And because of that, the family of 20-year-old Helmuth Daube never saw a shred of justice for the ritual murder of their son.

On the night of March 22, 1928, the young handsome Helmuth Daube was out celebrating with his friends after the completion of his school examinations. He was on his way home in the early morning of March 23 as he was walking the safe streets of the small town of Gladbeck, Westphalia located north of the Rhine. As Helmuth was just steps from his house, his parents heard several cries for help. The father looked out the window but saw nothing to further alert him. A neighbor heard the same cries and looked out his window. The neighbor saw a tall dark person running off into the street. At 5am, Helmuth's parents had the misfortune of finding their son lying dead on the street in front of their home. Helmuth's throat was slashed down to his spine. The murderer cut off Helmuth's genitals. The corpse was missing a lot of blood and almost empty beside the blood that squirted on his face.

What really brought the suspicion of ritual murder in Helmuth's case was the reaction from the Jewish newspapers. Journalists didn't waste any time to report that Helmuth was a victim of a sexually-motivated murder. To further divert people's attention away from the ritualistic nature of Helmuth's murder was the decision of the Jewish prosecutor, a Rosenbaum, to charge his best friend, Huszmann, with murder. Rosenbaum made the outrageous allegation that Huszmann and Helmuth were homosexuals in a relationship that Helmuth ended. Instead of using local detectives, the Jewish police chief by the name of Bernhard Weiss had investigators dispatched from Berlin. Their job was mainly to not investigate the crime as a ritual murder. So every piece of evidence that could have been collected and preserved disappeared into the abyss. Most the of the male victims of Jewish ritual murders for the last 1,500 years have been found to be circumcised so it wasn't a stretch to theorize ne to circumcise the 20-year-old lad. But that theory was never pursued. Fortun ted to the court was just ridiculous and shameful. But then again, Jews are com

Source:
Confessions, Pgs 9 - 10 (see https://tinyurl.com/mrx5ctrk).

On the night of the 22nd to the 23rd of March, 1928 (it was the time of the Purim Festival) a shocking murder happened in Gladbeck, Westphalia.

The young 20-year-old Helmuth Daube had passed his final exams in high school. He celebrated this event on the evening of March 22nd. He left for home at two o'clock in the morning. At five o'clock his parents found him lying dead in the street in front of his house. His throat had been cut down to his spine and his genitals had been removed. There was almost no blood found. The hands of the unfortunate youth were hacked to pieces and his abdomen showed several knife wounds.

There was no doubt that this was a case of ritual murder. The experts stated in court that the throat wound was an artistically performed cut that went in a circular form from ear to ear. It is very possible that Helmuth Daube was circumcised before the butchering. (There are ritual-murderers who circumcise their victims before the butchering. Ed.) Since the circumcision would have proved that ritual murder had been committed, the genitals of the victim were completely removed.

Confessions, Pgs 9 - 10 (see https://tinyurl.com/mrx5ctrk)

The Jewish press distracted the public's attention from this Purim murder and wrote that it was a sex murder. It directed suspicion toward the young friend of Daube, Huszmann. The public prosecutor in this case was Rosenbaum, a Jew!! Huszmann was indicted. The investigation was not carried out by the Gladbeck police, but instead detectives were sent for from Berlin. They were under the command of the Jewish (!!) police commissioner Dr. Bernhard Weiss. Of course they did not find a ritual murder, but found that it was a sex murder. When the trial came up, the Jewish press from all over Germany appeared. The trial proceeded under their control. The public prosecutor Rosenbaum made himself and the entire court look ridiculous with his charge against Huzsmann. One exposure followed another, but he maintained the accusation regardless. An acquittal naturally followed. The fact was: due to the numerous Jewish editors present, no one dared to speak of ritual murder. Only the Bochumer Abendblatt in its edition No. 251 noted the similarities between this case and the ritual murder of the schoolboy Winter in konitz. The Stormer wrote about ritual murder and explained that from this point of view the case was completely understandable. This issue was confiscated and banned; its editors were prosecuted and sent to prison. The ritual murderer of Daube was never prosecuted and is still walking around free.

(129/170) [1950s Chicago murders]

In 1950s America, it was highly unusual for kids to go missing and then found dead, especially in a city with White ethnic enclaves. However, from October of 1955 to September of 1958, seven kids in the Chicago area went missing. And then not too long after they were found dead, nude, mutilated, and empty of blood. Most of the people in the Windy City and the surrounding suburbs knew that these murders were related. The very fact that you are able to read about these series of murders is a miracle because Jews engaged in the most grotesque corruption at the highest level to erase any indication that these were ritual murders. The next seven slides will cover the 1950 Chicago murders.

Source:
Christians For Truth (see https://tinyurl.com/bda

Flashback 1955: Unsolved Jewish Ritual Murder of 5 Chicago Children

July 29, 2019 By CFT Team -- 59 Comments CHRISTIANS FOR TRUTH

Three Boys Mutilated, Killed By 'Madman'

Schoolboys 11, 13 and 14 Disappear Sunday; Are Discovered Dead in Forest Preserve Roadway Ditch.

By Associated Press

NUDE BODIES THROWN BESIDE COUNTRY ROAD

https://tinyurl.com/bdajrrvn

(130/170) [...1950s Chicago murders continued]

On October 16, 1955, 14-year-old Robert Paterson, 13-year-old John Schuessler, and his younger brother, 11-year-old Anton Schuessler, Jr. took a bus to the movie theaters in downtown Chicago to watch the Disney movie, “The African Lion”. It’s important to note that the boys had enough money to take the public transportation and to attend the movies because this minute fact will get altered to present a different story 40 years later. Two days later, the nude bodies of all three boys were found in a ditch at a forest preserve in Cook County (where Chicago is in). Their eyes and bodies were mutilated. Their skulls were found split open. Their hands, wrists, and feet showed signs of being transfixed as if they were crucified! And most importantly, their bodies were emptied of blood.

The Cook County coroner, Dr. Walter McCarron conducted an autopsy and concluded that the boys had not been sexually molested. He also ruled that the causes of deaths were loss of blood. However, no time was wasted to get a different opinion. A Dr. Jerry Kearns, whose ethnic persuasion isn’t known, conducted a physical examination of his own and said that the causes of deaths were strangulations. And then a clinical psychiatrist stated that this was a sex crime and that the person who did it was “one to whom the act itself is a gratification of the sex urge.” Of course, the name of this clinical psychiatrist is a Dr. Harry Hoffman, who didn’t physically examine any of the bodies. But with a name like Hoffman, one cannot rule out an ethnic bias that would incentivize him to create a theory that deviates fr

Source:
Christians For Truth (see https://tinyurl.com/bdajrr

CHICAGO (AP)—State, county and city police today pressed their widest investigation of its kind in a quarter century as they sought to solve the ghastly slaying of three young boys whose naked, mutilated bodies were found piled in a forest ditch.

The boys—Robert Peterson, 14, John Schuessler, 13, and his brother Anton Jr. 11 — were strangled and beaten, apparently Sunday night, a few hours after they set out from their homes for a downtown movie.

Their bodies, with legs intermingled, were discovered yesterday in Robinson Woods, just outside Chicago's northwest limits.

A hundred law officers scoured the woods today for clues.

Other police were tracing movements of the youngsters from the time they left their middle-class neighborhood on the Northwest Side to see the Walt Disney movie "The African Lion" in the Loop Sunday afternoon.

An autopsy last night indicated the boys had been dead 36 to 40 hours when their bodies were discovered but that they had not been molested sexually as first believed.

However, Dr. Harry R. Hoffman, an associate of the Cook County Behavior Clinic, said: "The person who could commit such an act as this one is one to whom the act itself is a gratification of the sex urge."

Coroner Walter E. McCarron called it "the work of a madman" or a gang of older boys. He theorized from marks and dirt on the bodies that the boys were held captive in "some filthy place," bound and gagged with strips of adhesive tape and then dumped in the forest preserve.

The oldest boy, Robert Peterson, had been slashed across the head 14 times, probably with an ax or a hunting knife, police said.

The coroner's office said the Schuessler boys had been hit on their faces with what appeared to be the flat side of a knife. But Dr. Jerry Kearns, coroner's pathologist, who examined the bodies, said strangulation caused the death of all three.

The eyes and mouths of the boys had also been mutilated in a manner never publicly released.

element in the killer's motivations, but the two youngest male victims, the Schuesslers, had been transfixed through the hands, wrists and feet by larger weapons similar to nails or a carpenter's awl, inflicting wounds very similar to those of Christ.

NUDE BODIES FOUND WITH HEADS SPLIT

Schoolboys 11, 13 and 14 Disappear Sunday; Are Discovered Dead in Forest Preserve Roadway Ditch.

By Associated Press

https://tinyurl.com/bdajrrvn

By Associated Press

CHICAGO.—The nude bodies of three young boys, their heads bashed in, were found today in a Cook County forest preserve northwest of Chicago.

Police of the Forest Ranger Service said the bodies are believed to be those of three Chicago boys who disappeared Sunday after leaving their homes to attend a movie.

Police said the bodies were found in a ditch alongside a road leading into Robinson Woods, near Lawrence Ave., and River Road.

The missing youngsters are Robert M. Peterson, 14; John Schuessler, 13, and his brother, Anton, 11. The bodies were found near Schiller Park, several miles from the boys homes.

When they left home Sunday, the boys told their parents they were going to downtown Chicago to see a motion picture.

The Peterson boys and John Schuessler were in the eighth grade at Farragut public school and Anton Schuessler was a sixth grader in the same school.

They left home Sunday afternoon but two friends reported seeing them Sunday night. The friends, a boy and a girl, told Mrs. Eleanor Schuessler, mother of the brothers, they saw the three lads Sunday night in a bowling alley on the Northwest side.

The boys told of having been to the downtown movie before going to the bowling alley.

Don Gudeman, owner of a riding stable in the area, reported to police he was in a saloon when a man rushed in, excited and breathless, and told of the bodies being discovered.

Deputy Sheriff Russel J. Reilly said the boys' skulls had been hit with such violence that they were split open.

(131/170) [...1950s Chicago murders continued]

On December 28, 1956, 15-year-old Barbara Grimes and her younger sister, 12-year-old Patricia Grimes took a bus with some friends from the neighborhood to a movie theatre and were never seen again. They were missing for 25 days. There was a massive search that was organized in the south suburbs of Chicago but nothing was discovered. Then on January 22, 1957, the nude bodies of Barbara and Patricia Grimes were found along the grass side of a road behind rails in a wooded area. Both bodies showed evidence of being tortured and beaten. The younger girl, Patricia had three puncture wounds on her chest. However, not much details were provided for Barbara's corpse. And just like the three boys who were found nude and mutilated on a side of a road, the girls bodies were empty of blood and showed no sign of any sexual battery or molestation! The girls' bodies were placed at right angles to each other, perhaps it was an attempt to form the shape of a cross. The murders of the two sisters will go on to be an unsolved cold case.

If you do a search on youtube for Barbara and Patricia Grimes, a bunch of videos by the local Chicago news and amateur independent journalists appear. They all provide dramatic music and details of the day when the sisters went missing. However, none of them mention specific details of the autopsy report or the observations of the corpses. And of course, none of them mention that the bodies were drained of blood. But all of them throw out a couple of names to speculate suspects and give an obscure detail as if that would implicate them. It is easy to throw shades of suspicion on men who passed away a long time ago.

According to one documentary, the coroner who performed the forensic examination ruled that the cause of death was "secondary shock due to cold temperatures". And that makes no sense because it implies that the two girls just allowed themselves to lie down on the side of the road during winter to be frozen. The popular local Chicago news company, WGN subtly asserts that a semen sample was found in Barbara Grimes and was evaluated only for the results to be inconclusive. I won't even give a link to that disinformation journalism. But you can see how these documentaries are all over the place and how controlled even independent journalists on youtube at local levels, and how controlled even independent journalists on youtube ar

Source:
Christians For Truth (see https://tinyurl.com/bdajrrvn).

The cases shared certain characteristics in common. The boys, aged 14, 13, and 11 respectively, and the girls aged twelve and fifteen were found nude, and yet none had been sexually assaulted. According to the pathologists' reports, they had been kept alive for some time after they were reported missing, although the unusually cold weather in which the girls' bodies were exposed impeded fixing an exact time of death. The corpses showed ligature marks on the wrists and ankles, indicating that they had been tied or restrained.

All the victims had been tortured with mostly small, shallow cuts and puncture wounds, none sufficient to cause death of itself. The official cause of death was listed as blood loss and shock due to blood loss and exposure.

All the children's bodies were "drained of blood".

Further peculiarities were observed in the PATTERN of the torture. The two female victims had been tormented by repeated puncture wounds on the upper torso, thighs, and buttocks, suggesting a sadistic sexual element in the killer's motivations, but the two

NUDE BODIES THROWN BESIDE COUNTRY ROAD
Chicago Daily Tribune (1872-1963); Jan 23, 1957
pg. 1

Barbara Grimes, 15 Patricia Grimes, 12

https://tinyurl.com/bdajrrvn

NUDE BODIES THROWN BESIDE COUNTRY ROAD

Grimes Sisters Believed Buried Several Days in Deep Snow, Exposed to View by Thaw

Three Puncture Wounds in One Girl's Chest

The discovery of the slain girls, victims of the second multiple slaying in Cook county in 15 months, set off a new and intensive investigation.

One of the bodies was lying in a north-south direction, on the left side, the head buried in grass and leaves and hidden by the body of the second girl, who lay across it at right angles.

The body on top, identified by the father as Barbara but said by Harry Glos, chief investigator for Coroner McCarron, to be Patricia, had three puncture wounds in the chest that appeared to have been made by an ice pick. There were deep creases on the legs and back, apparently from lying against weeds.

Body Shows Evidence of Beating

The under body, said by Glos to be that of Barbara, bore marks and bruises on the cheek, as tho she had been beaten. Glos said she also may have had a broken nose. Tin cans, bottles, and other debris were found near the bodies.

No clothing was found in the vicinity by 20 deputy sheriffs who searched the area. They were unable to find any clothes or personal effects of the two girls.

The inquiry at the scene was cut short when snow began to fall and darkness closed in. Sheriff Lohman

(132/170) [...1950s Chicago murders continued]

Two more murders of teenagers occurred in the Chicagoland area. Everything about the murder of two 15-year-old girls points to Jewish ritual murders. Both were decapitated and stabbed multiple times indicating massive blood loss. In other words, no amount of blood could be accounted for in the bodies. The killers were never found and the investigation did not result in any leads. The murders of these two girls will go on to be unsolved cold cases.

15-year-old Judith Mae Anderson went missing on August 16, 1957 in Chicago. She was last seen at her best friend's home and was to walk back home late at night. On August 23, 1957, two steel drums were found in Montrose Harbor along Lake Michigan. One steel drum contained Judith's head, right arm, and both hands. The other steel drum contained her torso, left arm, and legs. Judith was found shot in the head approximately 24 to 72 hours before her remains were discovered. But given that she was missing for a week, it is highly likely that Judith was shot long after she was killed. The fact that she was cut up into several pieces leads one to believe that there was a massive amount of blood loss.

15-year-old Bonnie Lee Scott of Addison, Illinois vanished on September 22, 1958. She was to go shopping for a blouse but she never came back. A big organized search was also conducted in the Chicago suburb but to no avail. On November 15, 1958, a nude decapitated and decomposed body was found in a gulley off a road in the Cook County Forest preserve. The discovery site was a few miles from where Barbara and Patricia Grimes' bodies were found over a year before. Surprisingly, the media provides detailed information of the coroner's finding from the forensic examination. Through her dental records, the corpse was identified to be that of Bonnie. The coroner was able to determine that Bonnie had been dead for 4-6 weeks and that a knife was used to sever her head from the body and inflict three deep stab woun

Source:
Christians For Truth (see https://tinyurl.com/bdajrrvn).
American Hauntings (see https://archive.fo/Z7Dwl).
The Crime Times (see https://archive.ph/YdRJD).
Chicago Tribune (see https://archive.ph/F6A4c).

BONNIE LEE SCOTT
Decapitated body found

Headless Body of Girl Found

CHICAGO (AP)—The nude, mutilated body of a young woman, found by boy scouts in a county forest preserve, was identified tentatively Sunday night as that of a 15-year-old girl.

Dr. P. D. Grimes, Elmhurst dentist, told authorities he was confident the body was that of Bonnie Lee Scott, of suburban Addison. She has been missing since Sept. 22.

TEETH IDENTIFIED

Grimes told police there were many similarities between teeth from the decapitated head of the woman's body and dental charts he kept on Miss Scott, who was his patient.

Earlier, County Coroner Walter E. McCarron said an autopsy of the decomposed body yielded a "lead better than just identification." But he declined to disclose further information before an autopsy is completed.

Grimes said the Scott girl lived with Mr. and Mrs. Robert Schwolow, who were her aunt and uncle as well as her foster parents. She was a high school sophomore in Elmhurst.

KNIFE USED

Scouts came upon the decapitated, slashed body Saturday in woods near suburban Willow Springs. Authorities said a sharp knife apparently had been used to sever the head and inflict three long, deep cuts on the torso.

The head, jawbone, several teeth and a woman's cheap wrist watch were found about 20 feet from the body. Officials said the advanced stage of decomposition indicated the victim had been dead for four to six weeks.

Chicago Tribune https://archive.ph/F6A4c

'57 cold case is rekindled

Late on a Friday in August half a century ago, 15-year-old Judith Mae Andersen called her parents to say she was walking home, offered a last goodnight to a friend, stepped into the dark and was never again seen alive.

Her dismembered body floated up a week later in Montrose Harbor, encased in cut-down oil drums. She was the sixth child in two years murdered in an increasingly horrified city, and as a dragnet fanned out in her West Side neighborhood, a disgusted city official declared the death had set Chicago "on fire."

The teen disappeared on Aug. 16, 1957. After her torso was found in one steel drum and her head and hands in another, hundreds of police officers scoured the West Side for signs of a murder scene. Divers linked hands and searched the bottom of Montrose Harbor for more clues. Mayor Richard J. Daley offered a $10,000 reward for information about the killer, and squads of newspaper reporters hit the streets -- even hiring psychics -- trying to crack the case.

A series of child slayings gripped Chicago in the mid-1950s. The first, in October 1955, was the triple murder of 13-year-old John and 11-year-old Anton Schuessler and their friend Robert Peterson, 14. On its heels were the December 1956 murders of the Grimes sisters -- Barbara, 15, and Patricia, 13.

https://tinyurl.com/bdajrrvn

Judith Mae Anderson

(133/170) [...1950s Chicago murders continued]

People in Chicago were on edge as these murders were being reported over a three-year span. They couldn't understand why their high-trust society was now in the beginning stage of social deterioration. And it's even more unfortunate that many couldn't understand that their community trust was being undermined within by a small ethnic tribe. However, one well informed woman by the name of Mrs. Lyrl Clark Van Hyning understood the problem. She read the 65-page booklet titled Jewish RITUAL MURDER by Dr. Arnold Leese, which is referenced several times in this presentation. Mrs. Van Hyning also read the December 10 and December 15, 1955 editions of the Chicago Daily News that reported that blood was removed from the boys' bodies. She was convinced that the murders of Robert Paterson and the Schuessler brothers were ritual slaughters at the hands of Jews.

But there was a strange occurrence that really stuck out to Mrs. Van Hyning. The Chicago Daily News published an article in the afternoon edition that discussed the ritualistic nature of the Chicago murders. The writer of that article based his theory on the wounds found on the children. According to the article, some matzoh grain was found on the wound of one of the boys during forensic examination. Not too long after that afternoon edition went out to the public, it was called back. Trucks were deployed to collect all the afternoon edition and bring them it back to be discarded. However, Mrs. Van Hyning happened to get her hands on several copies of that edition. She was well connected in the Chicago area and had contacts in police departments and perhaps was acquainted of this well-learned journalist at the Chicago Daily News.

Mrs. Van Hyning started distributing leaflets after the murder of Judith Mae Anderson in 1957. These leaflets explained how the patterns of these murders indicated that they were Jewish ritual murders. And for [illegible] The FBI even had a file on her. You can see the unclassified memo about [illegible]

Source:
Christians For Truth (see https://tinyurl.com/bdajrrvn).

Dr. Arnold Leese

British author Arnold Leese was provided with massive amounts of news clippings and information, including a transcript of the inquest, by his correspondents in Chicago, and he was at work on a definitive account of the Schuessler case as one of the best documented incidents of Jewish ritual murder in modern times when he suddenly died in the spring of 1956.

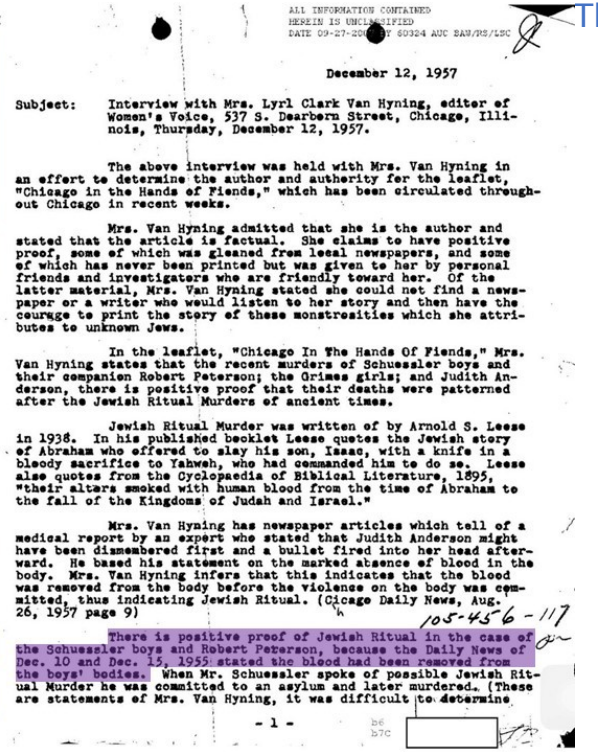
Mrs. Lyrl Clark Van Hyning

Another interesting forensic aspect of the case was that the boy's wounds contained traces of an unspecified GRAIN, of all things, a form of matzoh.

What is interesting about the cases is not the unsolved murders themselves, but the view which for once we are given of the lengths to which Jews will go to cover up suspected ritual murder cases. In view of the intense public interest in the case, there was of course, a lot of media reporting. The Chicago Daily News published an afternoon article detailing the ritualistic nature of the wounds and speculating that members of a "religious cult" might be involved.

Within ten minutes of the edition hitting the street, trucks were sent out to bring them all in; all copies were ripped off the newstands and taken back to the news building where they were burned.

Eight copies of the issue were obtained by a woman named Mrs. Lyrl Clark Van Hyning who published a women's journal called "Women's Voice". When she called the daily news office to ask why the paper had been recalled, she was told that there had been "complaints" about it and it was likely to cause "racial unrest".



ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 09-27-2007 BY 60324 AUC BAW/RS/LSC

December 12, 1957

Subject: Interview with Mrs. Lyrl Clark Van Hyning, editer of Women's Voice, 537 S. Dearborn Street, Chicago, Illinois, Thursday, December 12, 1957.

The above interview was held with Mrs. Van Hyning in an effort to determine the author and authority fer the leaflet, "Chicago in the Hands of Fiends," which has been circulated throughout Chicago in recent weeks.

Mrs. Van Hyning admitted that she is the author and stated that the article is factual. She claims to have positive proof, some of which was gleaned from local newspapers, and some of which has never been printed but was given to her by personal friends and investigaters who are friendly toward her. Of the latter material, Mrs. Van Hyning stated she could not find a newspaper or a writer who would listen to her story and then have the courage to print the story of these monstrosities which she attributes to unknown Jews.

In the leaflet, "Chicago In The Hands Of Fiends," Mrs. Van Hyning states that the recent murders of Schuessler boys and their companion Robert Peterson; the Grimes girls; and Judith Anderson, there is positive proof that their deaths were patterned after the Jewish Ritual Murders of ancient times.

Jewish Ritual Murder was written of by Arnold S. Leese in 1938. In his published booklet Leese quotes the Jewish story of Abraham who offered to slay his son, Isaac, with a knife in a bloody sacrifice to Yahweh, who had commanded him to do se. Leese also quotes from the Cyclopaedia of Biblical Literature, 1895, "their alters smoked with human blood from the time of Abraham to the fall of the Kingdoms of Judah and Israel."

Mrs. Van Hyning has newspaper articles which tell of a medical report by an expert who stated that Judith Anderson might have been dismembered first and a bullet fired into her head afterward. He based his statement on the marked absence of blood in the body. Mrs. Van Hyning infers that this indicates that the blood was removed from the body before the violence on the body was committed, thus indicating Jewish Ritual. (Cicago Daily News, Aug. 26, 1957 page 9)

105-4576-117

There is positive proof of Jewish Ritual in the case of the Schuessler boys and Robert Peterson, because the Daily News of Dec. 10 and Dec. 15, 1955 stated the blood had been removed from the boys' bodies. When Mr. Schuessler spoke of possible Jewish Ritual Murder he was committed to an asylum and later murdered. (These are statements of Mrs. Van Hyning, it was difficult to determine

- 1 -

b6
b7C

(134/170) […1950s Chicago murders continued]

The distraught father of the Schuessler boys, Anton Schuessler, Sr. persistently sought answers for his sons' murder. They were the only children he and his wife, Eleanor Schuessler, had. He went to search for clues and asked the public for any tips and information that could lead to finding the murderer(s) of his two sons. Mrs. Van Hyning reached out to Anton Schuessler, Sr. and sent him Dr. Arnold's Leese booklet, Jewish RITUAL MURDER.

After reading the booklet titled Jewish RITUAL MURDER, Anton Sr. became convince that his sons were ritually murdered by Jews. He went to the police and demanded that Jews be investigated for the murder of his boys. Unfortunately, he didn't realize that Jews had an overrepresentation at the highest levels of the Cook County Sheriff's department. And thereby, he unknowingly signed his death sentence. The Cook County Sheriff at that time was a jew named Joseph Lohman. Lohman arrested Anton Schuessler, Sr. for the murder of his own two sons!

But the wrongdoing against Anton Sr. didn't end there. The Cook County Deputy Sheriff was also a jew by the name of Horowitz. Horowitz and several of officers of the Cook County Sheriff conducted a search of the Schuessler home. There they arrested Mrs. Eleanor Schuessler and her family, and had them confined to the home. The Jewish deputy had the house destroyed in order to look for "evidence". He didn't allow any members of the family to even use the phone out of paranoia that they would talk to others about the Jewish role in the boys' murders. Unfortunately, Anton Sr. will undergo more suffering as a punishment for questioning the Jews (next slide).

Two Chicago Police detectives, James Lynch and James McMahon, had the authority to investigate the murders of the three boys. However, the Cook County Sheriffs also had jurisdiction to investigate since the bodies were found in the Cook County Forest Preserve. Perhaps, that was the reason for the murderer's choice of location to discard the boys' bodies. The two Chicago p… …nvestigation. Lohman, Horowitz, and their minions tampered with evidence ar… …read through most of this presentation.

Source:
Christians For Truth (see https://tinyurl.com/bdajrrvn).

Mrs. Van Hyning had her own suspicions and sent the father of the two murdered boys, Anton Schuessler Sr., a copy of Arnold Leese's definitive work JEWISH RITUAL MURDER.

Schuessler read the booklet and was stunned by what he learned. He then made the mistake of going to the police and demanding that the possible ritual murder angle in his sons' death be investigated.

The Cook County Sheriff of the time was a Jew named Joseph Lohman.

Lohman immediately placed Mr. Schuessler under arrest on suspicion of killing his own children.

A jewish deputy named Horowitz was sent to the Schuessler home with a party of men.

Having ransacked the house looking for "evidence", Horowitz then placed Mrs. Eleanor Schuessler and her family under virtual house arrest, forbidding them to leave the house or speak with anyone on the phone lest they "spread rumors about the jews."

The two Chicago detectives in charge of the case, Irish lieutenants James Lynch and James McMahon, later complained angrily that Lohman's Cook County investigators had destroyed evidence, threatened and tampered with witnesses, and generally impeded their efforts to solve the case at every turn.

https://tinyurl.com/bdajrrvn

Anton, Sr. after identifying his sons' bodies at the Morgue

Cook County Sheriff Joseph Lohman

Cook County Deputy Horowitz

John Schuessler (left), Anton Schuessler, Sr. (center), & Anton Schuessler, Jr. (right)

(135/170) [...1950s Chicago murders continued]

While being in the Jewish-run Cook County Sheriff's custody, Anton Schuessler, Sr. took a lie detector test and had provided a well-confirmed alibi. Instead of releasing Anton Sr., the Jewish Sheriff had him taken to a mental institution that was directed by a Dr. Steinfeld. To give you an example of where Dr. Steinfeld's ethnic interest lies, allow me to give a slight piece of his history. Dr. Steinfeld had legal troubles during World War 2 when he was accused of giving young Jewish males drugs that would induce heart fibrillations so they can avoid the draft and not have to fight against the Germans, whom they hated so much.

Dr. Steinfeld immediately had Anton Sr. undergo electroshock "therapy" for his depression. Only a psychopath would prescribe running electric current to one's body to cure a grief-stricken heart break over the loss of two children. Hours later, Anton Sr. was declared dead from a heart attack. In other words, Dr. Steinfeld purposely ran high current to induce a cardiac arrest in Anton Schuessler, Sr.

But people weren't stupid. A huge public outcry demanded accountability for the strange and sudden death of the father whose two sons were murdered. Steinfeld was made to testify at a public hearing. There he justified his decision with claims that Anton Sr. was hallucinating and kept on saying that people were out to get him. But people were not satisfied with Steinfeld's answers.

The County Coroner Dr. McCarron called Steinfeld a liar and publicly accused him of murdering Anton Schuessler, Sr. Dr. McCarron submitted all his documents related to the murder of Anton Sr. and his boys to the prosecutor. However, the State's Attorney in Cook County issued an official order against Dr. McCarron from making any more public comments regarding the case. Shortly after, a bomb went off in front of Dr. McCarron's House and blew off his front door. Why is it that whenever someone accuses a jew of [illegible] his life is placed in immediate danger?

Source:
Christians For Truth (see https://tinyurl.com/bdajrrvn).
Anthon Schuessler's Obituary (see https://tinyurl.com/bd49jrup)

Anton Schuessler, Sr. took a lie detector test which completely cleared him, as well as proving that he had an ironclad alibi for the murders.

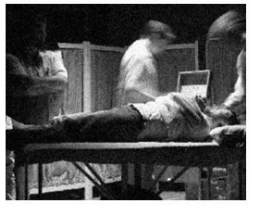
Instead of releasing him, the authorities committed Anton Schuessler to a private mental institution in Des Plaines, IL operated by a Dr. Leon Steinfeld. Mr. Schuessler was rushed right into electroshock treatment, where he died the same afternoon he arrived at the "sanitarium"

There was sufficient public outcry over the bereaved father's strange death so that a public inquest into Schuessler's case was held and Dr. Steinfeld forced to testify. He stated that Arnold Schuessler was suffering from "hallucinations" and "paranoid delusions" that "certain people were out to get him." Steinfeld claimed that the elder Schuessler had died of a heart attack. (Schuessler was 42 years old and had no previous history of heart trouble.)

Dr. McCarron called Steinfeld a liar and a charlatan and turned all the documents in the case over to the district attorney, recommending that Steinfeld be prosecuted for perjury and murder. He also bitterly denounced Steinfeld to the newspapers and publicly stated his view that Anton Schuessler had been murdered.

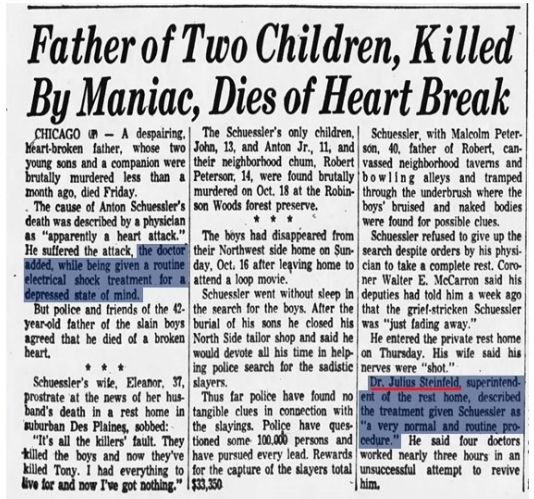
In response he received an official order from the district attorney to make no more public comment on the case. Several nights later, to emphasize the serious nature of the warning, a small bomb blew the front door off McCarron's house.

During World War Two, Steinfeld had been prosecuted for giving jewish boys facing the draft callup various legal and illegal drugs which would give them heart fibrillations, fill their lungs with liquid to simulate tuberculosis, give them noxious skin conditions, etc. so they could avoid military service. Steinfeld allegedly collected $2000 per head for each Yiddishe Mama's Little Bubbeleh he spared from having to go face the Nazis' cold steel and hot lead.



(Above) The forced Electroshock "treatment" of Anton Schuessler, Sr. under the direction of **Dr. Julius Leon Steinfeld** (below).

https://tinyurl.com/bdajrrvn
https://tinyurl.com/bd49jrup



Father of Two Children, Killed By Maniac, Dies of Heart Break

CHICAGO (AP) — A despairing, heart-broken father, whose two young sons and a companion were brutally murdered less than a month ago, died Friday.

The cause of Anton Schuessler's death was described by a physician as "apparently a heart attack." He suffered the attack, the doctor added, while being given a routine electrical shock treatment for a depressed state of mind.

But police and friends of the 42-year-old father of the slain boys agreed that he died of a broken heart.

* * *

Schuessler's wife, Eleanor, 37, prostrate at the news of her husband's death in a rest home in suburban Des Plaines, sobbed:

"It's all the killers' fault. They killed the boys and now they've killed Tony. I had everything to live for and now I've got nothing."

The Schuessler's only children, John, 13, and Anton Jr., 11, and their neighborhood chum, Robert Peterson, 14, were found brutally murdered on Oct. 18 at the Robinson Woods forest preserve.

* * *

The boys had disappeared from their Northwest side home on Sunday, Oct. 16 after leaving home to attend a loop movie.

Schuessler went without sleep in the search for the boys. After the burial of his sons he closed his North Side tailor shop and said he would devote all his time in helping police search for the sadistic slayers.

Thus far police have found no tangible clues in connection with the slayings. Police have questioned some 100,000 persons and have pursued every lead. Rewards for the capture of the slayers total $33,350.

Schuessler, with Malcolm Peterson, 40, father of Robert, canvassed neighborhood taverns and bowling alleys and tramped through the underbrush where the boys' bruised and naked bodies were found for possible clues.

Schuessler refused to give up the search despite orders by his physician to take a complete rest. Coroner Walter E. McCarron said his deputies had told him a week ago that the grief-stricken Schuessler was "just fading away."

He entered the private rest home on Thursday. His wife said his nerves were "shot."

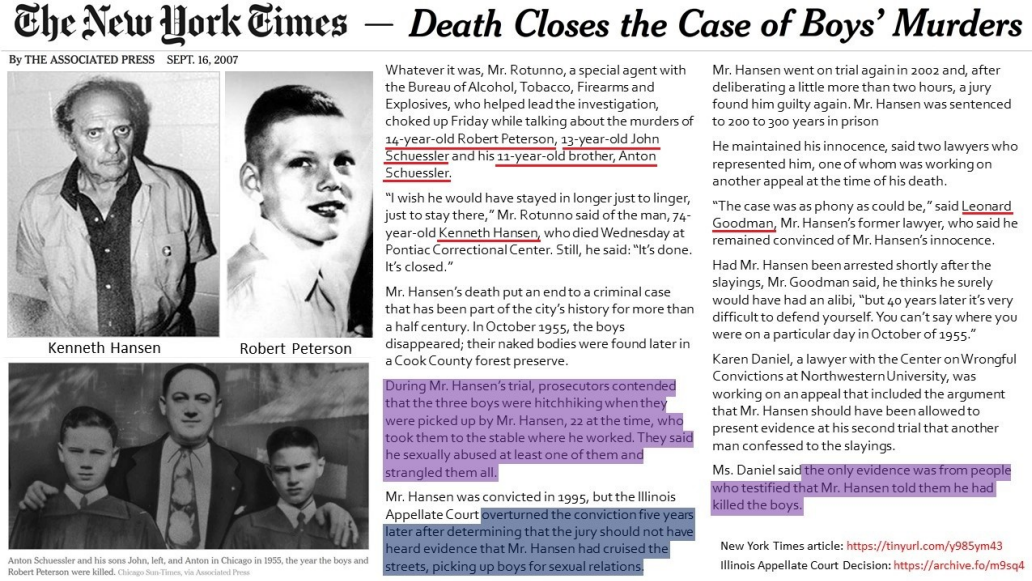
Dr. Julius Steinfeld, superintendent of the rest home, described the treatment given Schuessler as "a very normal and routine procedure." He said four doctors worked nearly three hours in an unsuccessful attempt to revive him.

But the cover up didn't just end with the murder of Anton Schuessler, Sr. The case was brought up 40 years later. A scape goat was found by the name of Kenneth Hansen. He was accused of killing the three boys in 1955. At his first trial in 1995, the prosecutor didn't exactly present evidence that Hansen murdered Robert Peterson, John Schuessler, and Anton Schuessler, Jr. What was presented were witnesses including several homosexuals testifying that Hansen would pick up child hitchhikers and then give them fellatio. And that was all that was needed to convince the jury to find him guilty of murdering the three boys back in 1955. That conviction was overturned and there was a second trial. In the second trial in 2002, the prosecutors presented no physical evidence, not even DNA evidence. The only evidence were several witnesses' testimonies that Hansen said that he murdered the boys. Based on that, Hansen was found guilty and sentenced to 200 years in prison.

This shameful revival of a 40-year-old cold case was a plot to factually alter the facts. The prosecution made this out to be a sex crime case rather than a murder case. By what proof did they present to show that it was a sex crime? They had a forensic pathology expert testify that it was sex related because the boys were found naked. Yet, this forensic expert wasn't there back in 1955 to physically examined the boys' corpses. Recall from slide 130, then Cook County Coroner Dr. Thomas McCarron concluded that there were no signs that any of the boys were sexually molested.

It's also suspicious that the prosecutor told the jury that each of the boys died by strangulation. They completely ignored the fact that their heads were split and the mutilated bodies were empty of blood, which is the most relevant piece of physical evidence. Dr. McCarron initially concluded that the boys' causes of deaths were loss of blood. However, the county had to get a second opinion from a Dr. Jerry Kearns, who concluded the causes of deaths were strangulations. And the assertion that the boys tried to hitchhike back home from the movie theater is ridiculous and insulting to both parents, neither of whom are alive to say that the boys had enough money to take public transportation back home.
Recall that the father of two of the victims was murdered after demanding an investigation into the Jews. The case was revived and brought to trial in a kangaroo court that allowed the flimsiest of evidence that was inconsist[illegible] place long after the parents, Dr. McCarron, the corrupt Cook County Sheriffs, the two Chicag[illegible]

Sources:
New York Times (see https://tinyurl.com/y985ym43).
Illinois Appellate Court (see https://archive.fo/m9sq4).



The New York Times — *Death Closes the Case of Boys' Murders*

By THE ASSOCIATED PRESS SEPT. 16, 2007

Kenneth Hansen

Robert Peterson

Anton Schuessler and his sons John, left, and Anton in Chicago in 1955, the year the boys and Robert Peterson were killed. Chicago Sun-Times, via Associated Press

Whatever it was, Mr. Rotunno, a special agent with the Bureau of Alcohol, Tobacco, Firearms and Explosives, who helped lead the investigation, choked up Friday while talking about the murders of 14-year-old Robert Peterson, 13-year-old John Schuessler and his 11-year-old brother, Anton Schuessler.

"I wish he would have stayed in longer just to linger, just to stay there," Mr. Rotunno said of the man, 74-year-old Kenneth Hansen, who died Wednesday at Pontiac Correctional Center. Still, he said: "It's done. It's closed."

Mr. Hansen's death put an end to a criminal case that has been part of the city's history for more than a half century. In October 1955, the boys disappeared; their naked bodies were found later in a Cook County forest preserve.

During Mr. Hansen's trial, prosecutors contended that the three boys were hitchhiking when they were picked up by Mr. Hansen, 22 at the time, who took them to the stable where he worked. They said he sexually abused at least one of them and strangled them all.

Mr. Hansen was convicted in 1995, but the Illinois Appellate Court overturned the conviction five years later after determining that the jury should not have heard evidence that Mr. Hansen had cruised the streets, picking up boys for sexual relations.

Mr. Hansen went on trial again in 2002 and, after deliberating a little more than two hours, a jury found him guilty again. Mr. Hansen was sentenced to 200 to 300 years in prison

He maintained his innocence, said two lawyers who represented him, one of whom was working on another appeal at the time of his death.

"The case was as phony as could be," said Leonard Goodman, Mr. Hansen's former lawyer, who said he remained convinced of Mr. Hansen's innocence.

Had Mr. Hansen been arrested shortly after the slayings, Mr. Goodman said, he thinks he surely would have had an alibi, "but 40 years later it's very difficult to defend yourself. You can't say where you were on a particular day in October of 1955."

Karen Daniel, a lawyer with the Center on Wrongful Convictions at Northwestern University, was working on an appeal that included the argument that Mr. Hansen should have been allowed to present evidence at his second trial that another man confessed to the slayings.

Ms. Daniel said the only evidence was from people who testified that Mr. Hansen told them he had killed the boys.

New York Times article: https://tinyurl.com/y985ym43
Illinois Appellate Court Decision: https://archive.fo/m9sq4

(137/170)

Over the millennia starting in the 12th century, child victims of Jewish ritual murders were canonized by the Church to be recognized as saints. If you recall William of Norwich, who was murdered by Jews in 1144, he was the second child to be canonized. Many other children who were tortured to death at the hands of Jews were sainted such as Anderln of Rinn, and Simon of Trent. Altogether, 25 children were martyred through the Church's rigorous canonization process that scrutinized every murder case to verify the validity of the reported facts.

Throughout the centuries, many jew sympathizers complained of heresy arguing that that the sainthood of these martyred children was creating a cult that was straying from the Catholic teachings. Nevertheless, the Church allowed it and gave exceptions to local villages whose sons were recognized as martyred saints.

But after the institution of the Second Vatican Council aka Vatican 2.0 was put in place in Vatican City, the Church started decannonizing many of these martyred children. This was clearly a move to appease the Jews who attained their world order in the aftermath of WW2. The Church justified such a disgraceful action on the grounds that the accusations were offensive and harmful. But what is important is what the Church is not saying. The very people running the administration of Vatican City cannot claim that the cases of these child saints were invalid, especially when previous Popes recognized the validity of these Jewish ritual murders (eg. Cardinal Ganginelli who then became Pope Clement XIV). And that is why the Church decannonized the child saints in a very secretive manner with help of the media (go d saints).

Source:
Schramm, Pgs 202 – 203 (see https://tinyurl.com/2yuajtz7)

(138/170)

You may have already seen this video before. But I’m hoping that after seeing much of this presentation that it will really hit home the reality of Jewish ritual murders.

On May 1, 1989, the daytime talk show host Oprah Winfrey had a Jewish woman named “Rachel” as a guest on her show. This guest’s identity was kept hidden at that time because she revealed a lot of secrets Jews don’t want the gentile world to know. “Rachel” comes from a Jewish family that practiced ritual sacrifices of babies. She said that she was molested and raped, and even forced to give birth to a baby that was ultimately sacrificed. She also goes on to tell that throughout the country, there are Jewish families that have been performing ritual sacrifices since the 1700s. Keep “Rachel” in mind because we’re going to be talking about her a little bit later on.

You can just imagine the reactions from Jews worldwide. But it wasn’t against “Rachel” for revealing the secret. It was Oprah who was subjected to scorn and calls for boycott. Jews throughout the country flooded the network that aired this episode with phone calls demanding an apology. The B’nai B’rith cried antisemitism and kvetch that such content being aired on national television could spark another holocaust. For almost a week, Oprah refused to apologized and laid low at her condominium inside the prestigious Water Tower Place on Michigan Avenue in Chicago. However, Oprah had an unexpected intervention from a Jewish woman, Harriet Brady, who happened to live in Water Tower Place. Mrs. Brady offered to help Oprah with her connections being a major philanthropist for jewry. She organized a meeting at her condominium and invited numerous prominent Jews including those from the B’nai B’rith to meet with Oprah. Ultimately, Oprah gave in and promised to never cast Jews in a s

Sources:
Oprah’s 1989 Interview of “Rachel” (see https://www.bitchute.com/video/ruch
Luke Ford’s article (see https://archive.ph/zn8gN).

(139/170)

In the mid-1990s, Romanian kids started going missing and found themselves in the Zionist state of Israel. The fate of many of these Romanian children are still unknown to this day. An Israeli official named Mahmood Asadi was implicated in the trafficking of children from poor eastern European countries such as Romania. Asadi was arrested in Romania but nothing came of his arrest, which isn't surprising.

In late October of 2000, an arab journalist wrote an article in the Eygptian newspaper Al-Ahram documenting Palestinian children going missing and then found dead with their bodies completely drained of blood. But this wasn't a new phenomenon in Israel.

After WW2 and the creation of the Zionist state of Israel, non-Ashkenazi Jews from Yemen migrated to their so-called holy land. A lot of Yemeni children went missing. It is estimated that over 1,000 babies were taken from Yemeni families, who were told that their children died without ever seeing the body. A lot of those children were buried without notifying the parents. To silence these families, the Israeli government offered them a settlement on the condition that they don't make any legal or public claim. Does this sound familiar? Recall the Jewish ritual murder case of Esther Solymosi, whose mother was bribed several times (slides 73 – 83).

But since WW2, the number of missing children in the US and Europe has been growing. In 2020, over 400,000 children were reported missing in the US. It is estimated that about 1% were abducted by strangers and that amounts to 4,000 children, which is more than enough to supply blood for Jews in their blood market especially during Passover. Every two minutes, a child is kidnapped in Europe and only a third of them are rescued or found. Again, I want to stress that this is all in the aftermath of WW2. Prior to WW2, there weren't this many missing children at such an alarming rate.

Sources:
Jerusalem Post (see https://archive.fo/Z9E9i).
Child Abduction stats (see https://archive.ph/3pM75).
"Hidden Cult" (see https://tinyurl.com/3w3kpnr2).

(140/170)

This hidden epidemic of children being kidnapped for ritual murder purposes on a global scale was recognized by a former CIA operative named Robert David Steele. The very fact that he worked for the CIA in a clandestine capacity indicates that he knows more than the average person about all the underground criminal activities your government is behind.

Steele served as the Chief Counsel for the International Tribunal for Natural Justice (ITNJ) and gave a brief overview of the global child trafficking industry. Although most of his presentation is in terms of generalities, he does provide specific information as to the purposes of importing children. A few of those purposes were ritual murders and consumption of blood extracted during torture, adrenochrome.

He also divulged some relevant statistics. He estimated about 8 million children go missing and are presumed to be kidnapped. The United States accounts for almost 10 percent of that ranging from 600,000 to 800,000 children. He also revealed a shocking underground network in the United States alone where children are bred just to be killed. Recall Rachel who disclosed on the 1989 Oprah Winfrey episode that her Jewish family were part of a cult that bread kids to be ritually slaughtered (see slide 138). When you have such corroboration, the information that Robert David Steele is presenting doesn't seem to be a wild conspiracy theory anymore.

And just a little background information on ITNJ. The ITNJ is a non-profit organization that claims itself to be a court of law. However, it has no teeth and all its meetings are primarily for educational purposes to release its findings on human trafficking and child sex abuse. It was born out of the leaked development of pizza gate. Its members are mainly those of th taken off to become an institutional force.

Sources:
Robert David Steele's speech (see https://youtu.be/xsgIwDyfx
ITNJ (see https://www.itnj.org/)
Robert David Steele's Wikipedia (see https://archive.fo/dEhcX

(141/170)

In the mid to late 20th century, Jews became very comfortable with their new world order that they attained from WW2. They started letting in non-Jews on their secret ritual ceremonies. But those chosen gentiles have to be members of the illuminati or other secret organizations that vets for morally compromised persons willing to harm the innocent.

In “Eyes Wide Shut”, Stanley Kubrik attempted to expose ritual ceremonies held by the Rothschilds hosting members of the Illuminati who are awarded high positions in society for partaking. These rituals were held at the Rothschild castles. Hollywood chatter and Infowars claim that Kubrik, who is a Jewish, was invited to these ritual ceremonies and replicated it in a 24-minute portion of the film. The Jewish executives in Hollywood told Kubrik to remove those mysterious 24 minutes from the film, and they were not asking. Kubrik threatened to sue as his contract allowed him full autonomy over his films. Shortly after, Kubrik mysteriously died of a heart attack. The film was released without the mysterious 24 minutes.

So, what was Kubrik trying to expose? What exactly is it about that 24-minute portion that made the Jewish Hollywood bosses uncomfortable to release? Again, Hollywood chatter has it that it contained a scene where Dr. Bill Harvard (played by Tom Cruise) witnessed a ritual human sacrifice. Unfortunately, the film perhaps leaves us with more questions. But can those questions ulti

Source:
The Real Eyes Wide Shut, A Jay Myers documentary (see https://tinyurl.c

(142/170)

15-year-old Teresa Wyre fills in those answers in an interview with 60 Minutes Australia back in 1989. She witnessed first-hand what occurred at a certain ceremony attended by many rich people at a big house in the English country area (fits the description of the many Rothschild castles in Western Europe). According to Teresa, a drunk man was brought before all the attendants and then cut up to his death. New born babies and 4-year-old children were also ritually slaughtered. The slaughterer(s) at the ceremony also killed an aborted fetus. In other words, an abortion was performed as part of the ceremony.

All this was done to please the devil, who is referred to as Lucifer. So how did Teresa get involved in this ceremony?

Source:
60 Minutes Australia (see https://youtu.be/c2ioRE

(143/170)

Teresa Wyre was brought into a satanic sexual ritual cult by her paternal grandmother. Her father was nowhere to be found and her mother suffered from severe depression rendering her unable to care for Teresa when she was a child. Her satanic grandmother made Teresa have sex with numerous men. Her grandmother, whom she refers to as “nan”, even partook in the orgy laughing away while her granddaughter was being raped by 20 men. Teresa was also forced to abort several babies and made to eat the dead fetuses. The home where she stayed with her grandmother was well supported since there were doctors and nurses to perform the abortions. It appears that Teresa also underwent a c-section and they killed the fetus right in front of her. All of this indicates that she was groomed to be part of that sick-twisted ritual at the big castle where they perform ritual orgies and human sacrifices.

Therapist Ray Wire confirms the regularity of sacrifice killings in Britain and validates Teresa’s experiences, but falls short of identifying the people behind these satanic networks and rituals.

Interestingly, all this is aired on a major mainstream platform that is viewed by millions of people throughout the world. How is it that the media, owned primarily by Jews, allowed this to be revealed?

Well, it is a form of deflection. It puts into the minds of millions that such ritual practices is performed by Satanists and thus leading people to never suspect the Jews. That is not to say that Satanists, including non-Jews, do not perform ritual killings of children and adults. But now Jews and their brainwashed defenders have a scapegoat. But we can examine wh

Source:
60 Minutes Australia (see https://youtu.be/c2ioRBNriG

(144/170)

But who are these people who worship Satan, whom they refer to as Lucifer? In 1976, a highly influential Jew named Harold Wallace Rosenthal sat down for an interview with Walter White, Jr. of WESTERN FRONT. In that interview, Rosenthal didn't hold anything back as he so boastfully claimed the supremacy of his Jewish clan. Several times, he stated that Jews were god's chosen. But he didn't reveal the identity of their god until the very end while trying to evade the question from Walter White, Jr.

What Rosenthal said and I quote "most Jews do not like to admit it, but our god is Lucifer, so I wasn't lying, and we are his chosen people. Lucifer is very much alive."

A month after this bombshell interview, Rosenthal was [illegible]

Source:
Walter White, Jr.'s interview of Harold Wallace Rosenth
Part 1: https://tinyurl.com/3j4zxe52
Part 2: https://tinyurl.com/ykd2kap8

Harold Wallace Rosenthal

Since the time that this lengthy interview was recorded, Mr. Harold Wallace Rosenthal, age 29, the administrative assistant to Senator Jacob K. Javits of New York, was killed in an alleged sky-jacking attempt on an Israeli airliner in Istanbul, Turkey, August 12, 1976.

Meanwhile, I, Walter White, who conducted this confidential interview, can now state after much investigation, expense and travel, that Harold Rosenthal was undoubtedly murdered at the Istanbul airport, in what was to appear as a hijacking—probably by his own people.

Part Two
"Most Jews do not like to admit it, but our god is Lucifer."

The above is an exact quote of Harold Wallace Rosenthal, former top Administrative Aide to the then Senator Jacob Javits, who was since defeated in the 1980 election.

I, Walter White, Jr., for the past 17 years Director and Editor of the monthly conservative publication *WESTERN FRONT,* was told about Mr. Rosenthal's boastings around Washington, D.C., and I was encouraged to meet with him and to interview him (for a fee).

W. Surely you must know somewhere in your schooling, or you have some kind of personal feeling or understanding as to WHEN and WHY the story began that the Jews are God's Chosen People.

R. To our god we are chosen ones. We are taught that from our childhood.

W. Do your people believe that Jesus Christ was a Jew?

R. **White, I know what you're searching for. I've known from the beginning but that's all right. You and we are so apart. You're another breed. You're not our kind. It's not secret that we do not respect you, and of your kind.**

W. Are you referring to just our kind as 'Christians'?

R. No, you gentiles—all of you are our enemies.

W. Go on. I find what you are saying most interesting. Please go on.

https://tinyurl.com/3j4zxe52

R. We are *the most powerful international body of people in the world!* Do you believe that?

W. You speak with such confidence that I . . .

Mr. R. interrupted—We can destroy any country's economy without their even being aware of it—if we want to. I think this is what you want to hear.

W. I'm expecting you to be truthful with me Mr. Rosenthal.

R. Well, it's true. We're smart—we are powerful and at the proper time we will mix up your gentile women with the Blacks and in 50 years you'll be all mixed up. Niggers love to s---w your white women and we encourage it by using them to our advantage.

W. Mr. Rosenthal, I hope you haven't lied to me in any of this interview because if you did we could retaliate on you. Understand?

R. What I have told you is true—ALL of it. I don't need to lie.

Dear reader—after the tape machine had been turned off, I accused Harold Rosenthal of not living up to our agreement in replying truthfully to my question as to the Jews being God's Chosen people. He replied:

"We are god's chosen people . . . Most Jews do not like to admit it, but our god is Lucifer—so I wasn't lying—and we are his chosen people. Lucifer is very much alive."

https://tinyurl.com/ykd2kap8

(145/170)

But if you need even more confirmation of the relationship between Jews and their god, lucifer, just look at who started the Church of Satan and the Satanic Temple. According to the Times of Israel in a 2016 article, The Church of Satan was started in 1966 by a jew named Anton LaVey. LaVey was part of the Hollywood circle and was essentially a celebrity himself. He appeared on late night talk shows several times. He recruited big name celebrities like Sammy Davis Jr., who converted to Judaism long before joining the Church of Satan. Unsurprisingly, LaVey was accused of performing ritual slaughters on animals back in the 1980s. He addressed his accusers saying that "they would make ideal human sacrifices". The Church of Satan is still alive and well, even long after LaVey's death in 1997. It brags about having many Jewish members.

And just recently, The Satanic Temple was started in Salem, Massachusetts by a jew named Malcolm Jarry in 2013. It appears that there is no conflict between being a jew and being a Satanist, according to Jarry and I quote "Satanism is something that can co-exist with being a jew."

But the one being who can confirm that Lucifer or Satan is the god of Jews is the Lord Jesus Christ. He warned us that the Jews were the synagogue of Satan, and that He is well aware of all the blasphemies (See Revelation 2:9). And during a confrontation, the Lord called out the Jews as murderers and liars just like their father, the devil (see John 8:44 KJV).

Sources:
Times of Israel (see https://tinyurl.com/ua5ybkyr
Church of Satan tweet (see https://archive.fo/dX

THE TIMES OF ISRAEL https://tinyurl.com/ua5ybkym

In haunted Salem, a Jewish church founder preaches the art of 'Satanic' social change

By MATT LEBOVIC | 26 October 2016, 4:36 pm | 58

SALEM, Massachusetts — Just in time for Halloween, a controversial Satanic temple has set up its international headquarters in Massachusetts' beloved Salem.

Located one-mile from historic sites tied to Salem's 1692 witchcraft hysteria, the building — a former funeral home — was inaugurated last month by activist Malcolm Jarry, a self-described "secular Jew" who co-founded The Satanic Temple (TST) in 2013. Jarry is a pseudonym, and he refuses to be photographed.

For the 49-year-old Jarry, there is not much conflict between being Jewish and a Satanist. As a matter of fact, the two identities have come to inform each other, he said.

"I see it like Buddhism," said Jarry. "Satanism is something that can co-exist with being a Jew," he said.

The Church Of Satan @ChurchofSatan https://archive.fo/dXMMT

Replying to @ughkylieplanet

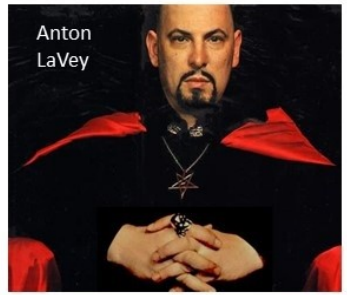
Our founder was Jewish and to this day we have many Jewish members. People make all kinds of claims about us, rarely based in fact.

2:50 PM · Jun 28, 2022

"Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him...."
- The Lord Jesus Christ to jews, John 8:44 KJV

"...I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan."
- The Lord Jesus Christ, Revelation 2:9 KJV

The Church of Satan was founded by Jewish-born Anton LaVey in 1966. Known in his heyday as "the black pope," LaVey seeded "grotto" churches around the country, and Hollywood figures including Sammy Davis Jr. joined the church. (Davis had converted to Judaism in 1961.)



As the "sigil" for his movement, LaVey adopted an inverted pentacle surrounded by the Hebrew letters for Leviathan, a sea monster featured in the Old Testament.

During the 1980s, "Satanic Panic" set in, and the church was accused of ritual abuse and criminal activity. LaVey was labelled a dangerous charlatan by critics, and many of his life stories were exposed as fraudulent after his 1997 death.

But don’t think that these Jewish ritual killings are only conducted by the Orthodox. Recall from slides 141 and 142 that the Rothschild family conducts these rituals at their castles and invites non-Jewish celebrities. The Rothschild are not orthodox Jews. And neither are the Jews who own Hollywood. And yet, these leftist Jews in Hollywood gaslight human sacrifice in horror films as way to program viewers to think that such rituals are just fiction and only happens in movies.

But whenever a repulsive practice or a change in culture was slowly brought in to conservative America, Jews in Hollywood used its ability to mass program the population to assuage the people’s resistance by using humor through comedy movies. For example, Hollywood released the 1968 “romantic” comedy, “Guess Who’s Coming To Dinner” to deprogram the instinctual revulsion to interracial marriages. Then in 1995, Hollywood featured the most popular and masculine actors like Patrick Swayze and Wesley Snipes in the comedy flop titled “To Wong Foo, Thanks for Everything! Julie Newmar” to lower people’s defense of transvestites. And the same thing for gay marriages with the 1996 comedy, “The Bird Cage”. Of course, it took a while for people to tolerate interracial marriages, gay marriages, and trannies but it all started with Hollywood using fictional comedies.

Here is a scene of a human sacrifice from the 2009 comedy horror film, “Jennifer’s Body”. Do you at all get threatened by the mere fact that this may be the norm in 20-30 years by watching this light-hearted scene? Most likely not especially with the leader making a reference to the famous 2010s rock band, Maroon Five. But there are a lot of hints in this scene alone that exhibits real life. The depiction of ritually killing the girl for satan in order to get fame is consistent with what “Rachel” was saying on the 1989 Oprah Show. Recall from slide 138 that Jews conduct these ritual human sacrifices for power, according to “Rachel”.

It’s probably no coincidence that the leader of this cult and the slaughterer is played by a Jewish actor named Adam Brody. One of the guys who is laughing at the leader’s attempted humor is played by a D-list actor name Ryan Levine. For some reason, playing out this scene came so naturally for Brody and Levine. And the girl being slaughtered, the victim, is played by the very attra he band Maroon Five that is reference is Jewish (Adam Levine). The film director, Jason Reitman, is ne and the filming of a ritual that has historically been done by Jews, it’s not a stretch to think that t r long run.

Source:
Adam Brody’s Wikipedia (see https://archive.fo/2BCAq).
Jason Reitman’s Wikipedia (see https://archive.is/ehMpo).
Adam Levine’s Wikipedia (see https://archive.fo/fChdY).

(147/170)

Speaking of Hollywood, that is where the last known Jewish ritual murder occurred on May 26, 2016.

Blake Leibel came from a very prominent Jewish family in Canada. His father was a real estate mogul in Toronto and his mother inherited a handsome portion of her industrialist father's estate that included an ownership in a large polytarp manufacturing company. Leibel never had to worry about money and decided to move to Hollywood to produce films. After two failed movie productions, Leibel started to pursue writing comic books. In 2010, he released a graphic novel titled "Syndrome". The novel is about a serial killer, and one of the victims was hung upside down to drain all the blood from her body. And in Leibel's mind, he was planning to try this when the opportunity came.

Blake Leibel's lavish lifestyle attracted a lot of women in Hollywood. He married a very attractive model by the name of Amanda Braun. Despite having two children with Amanda, Leibel became obsessed with a Ukrainian model named Iana Kasian (pronounced Yana) and left Amanda for her. After getting Iana pregnant, he started getting involved with another woman named Constance Buccafuri, whom he sexually assaulted. After getting arrested and charged with the sexual assault, Iana posted his bail and then left him taking their newborn daughter with her.

Leibel's erratic behavior, which was in the making for a long time, reached its eclipse on May 24, 2016 when he kept calling and texting Iana. Despite her decision to leave Blake, Iana decided to go to his apartment in West Hollywood to check up on him. She left her newborn daughter, Diana, with her mother, Olga. And that would be the last time Olga saw her daughter. I won't go into the details of what happens since the events are well covered in the video below (for the complete video https://tinyurl.com/k4bvvvv4).

Jewish sympathizers may argue that this wasn't a ritual murder but just a mentally depraved person letting loose his demons. But the idea of bleeding women dry was in Blake Leibel's mind long before torturing and bleeding his girlfriend to death. That saddistic prey drive runs deep within him. You never want to ignore the blood line of a person if you have the information and knowledge of their lineage. If you have gotten this far into this presentation, you now are armed with a lot of knowledge of the Jewish blood line. This point isn't anything new. The Holy Bible repeatedly goes over the blood line of the Jews with all the patrilineal genealogies. Further, just look at how Jews treat women, especially the n[illegible] be sure to check out my thread on gab titled "What is a Shiksa: the Jewish desecration of the Western Wo[illegible]

Sources:
Mr. Black Pasta's documentary video (see https://www.bitchute.com/video/KbkAefn7j27x/).
Blake Liebel's Wikipedia (see https://archive.fo/f7sB2).

(148/170) [Abortion]

But do you know what else the Jews ushered in to America and much of the West? Abortion.

The practice of abortion was born out of child sacrifice rituals, which the Jews have been practicing since the Old Testament days. Hence, it makes sense from a theological and cultural perspective that Jews were the bearers of this demonic practice of killing unborn children. It is not exactly a stretch to say that from child sacrifice to ritual killings of Christians came abortion. In fact, this evolution was central to the convictions of Dr. Kenneth M. Mitzner in starting a pro-life group. Dr. Mitzner is Jewish and very open about the history of his race.

Dr. Mitzner graduated from MIT and became a very prominent electrical engineer with several patents to his name, and his work is well known in that field. But somehow, he became a zealous pro-life advocate for unborn babies. He has a very telling quote (shown in the image below) going over the history of abortion. Interestingly enough, the abortion movement didn't start in the United States. It started in Germany when Jews from the Frankfurt school used its institutional power to convince Germans to consider abortion as a way to solve their economic problems, which was caused by Jews in the first place. But the abortion movement didn't take off in Germany thanks to the rise of Adolf Hitler. By 1933, every jew from the Frankfurt school fled Germany and most of them came to the US.

Despite his noble work in pro-life advocacy, Dr. Mitzner just had to show how Jewish he was by naming his organization The Pro-Life League against Hitlerism, which was established in 1970.

Source:
E. Michael Jones (2015). The Jewish Revolutionary Spirit and Its Impact [illegible]SBN: 0-929891-07-4.
Dr. Kenneth M. Mitzner, "The Abortion Culture", Triumph, March 1973 (

"We see the frenzied face of the [priests of Moloch], *eyes glowing in the firelight...Who hung the bodies of the infant victims around their murdered mothers' necks and who were finally driven out by the Maccabees; the 'black magic' Cabbalists of the Middle Ages, who frequently ate the flesh of their infant sacrifices and who did a brisk business in poisons and abortifacients; the Sabbatian sects of the 17th and 18th centuries, who sometimes covered up their own crimes by falsely accusing Orthodox Jews of ritual child murder; the Trotskyites, who won the first victory for abortion on demand in Soviet Russia in 1920; the Weimar intellectuals of the 1920s and early '30s, who taught the German people that killing 'by abortion and euthanasia' was a legitimate solution to social problems, then fled Germany when Hitler defined the Jews as a social problem; and those in our country sometimes referred to as Elitists—all these and others are manifestations of the same pathological force in history. Since about the 1840s, the organizing principle has become a secular fanaticism rather than a pseudo religion, and thus direct alliance with like-hearted gentiles has become possible."*

- Dr. Kenneth M. Mitzner,
Jewish founder of the Pro-Life League against Hitlerism (est. 1970)

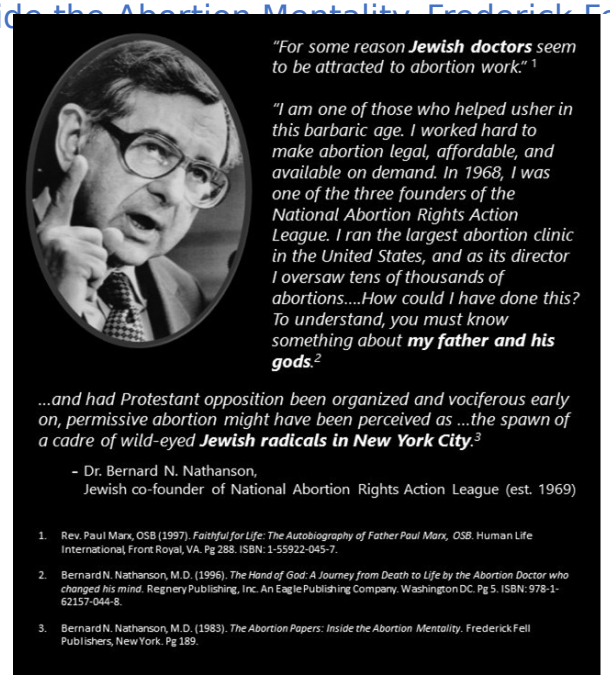
Dr. Kenneth M. Mitzner, "The Abortion Culture", *Triumph*, March 1973 (vol. 8, #3) p. 22.

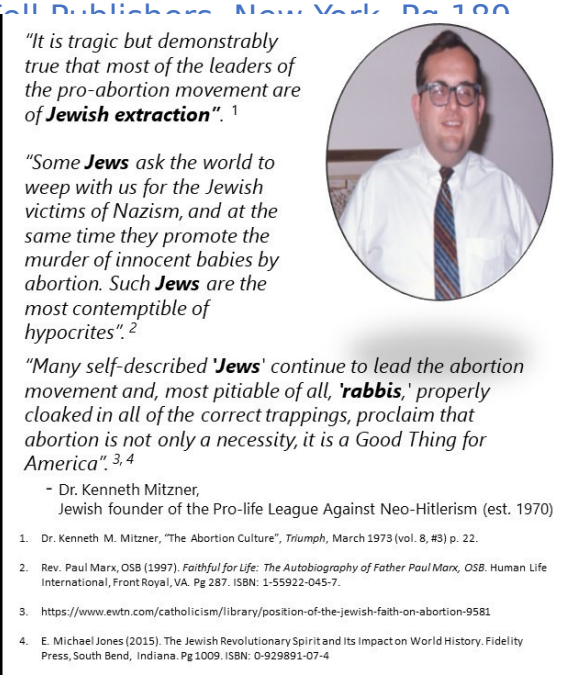
E. Michael Jones (2015). *The Jewish Revolutionary Spirit and Its Impact on World History.* Fidelity Press, South Bend, Indiana. Pg 1013 – 1014. ISBN: 0-929891-07-4

Every aspect of abortion here in the United States is Jewish. But don't take my word for it, take it from these Jews themselves. The late Dr. Bernard Nathanson was one of three founders of the National Abortion Rights Action League that was established in 1969. He was at the forefront of activism for abortion rights in the 1960s. Dr. Nathanson personally performed many abortions and was responsible for over 10,000 abortions as a director of the largest abortion clinic in the country. But then he came to Christ and converted to Catholicism. In his last 15 years, he dedicated his life to the pro-life movement and educated millions of people on the consciousness and heartbeat of a fetus inside the womb.

And of course, there is Dr. Kenneth Mitzner, whom you were introduce to in the previous slide. Here are two Jews on both sides of the abortion debate essentially saying that there wouldn't be any abortion if it weren't for Jews.

Sources:
Dr. Kenneth M. Mitzner, "The Abortion Culture", Triumph, March 1973 (vol. 8, #3) p. 22.
Rev. Paul Marx, OSB (1997). Faithful for Life: The Autobiography of Father Paul Marx, OSB. Human Life International, Front Royal, VA. Pg 287. ISBN: 1-55922-045-7.
https://www.ewtn.com/catholicism/library/position-of-the-Jewish-faith-on-abortion-9581
E. Michael Jones (2015). The Jewish Revolutionary Spirit and Its Impact on World History. Fidelity Press, South Bend, Indiana. Pg 1009. ISBN: 0-929891-07-4
Bernard N. Nathanson, M.D. (1996). The Hand of God: A Journey from Death to Life by the Abortion Doctor who changed his mind. Regnery Publishing, Inc. An Eagle Publishing Company. Washington DC. Pg 5. ISBN: 978-1-62157-044-8.
Bernard N. Nathanson, M.D. (1983). The Abortion Papers: Inside the Abortion Mentality. Frederick Fell Publishers, New York. Pg 189.





(150/170) [...Abortion continued]

As stated in the previous slide, Dr. Bernard Nathanson was one of the three founders of the radical pro-abortion organization, the National Abortion Rights Action League (NARAL). But Dr. Nathanson wasn't the driving force behind NARAL. The organization was also started by two other Jews, Betty Friedan and Lawrence Lader, whom we will cover in the next few slides.

NARAL was effective with their aggressive pro-choice activism. It was so well funded that they operated in every state in the union. Their distribution of pamphlets and books reached millions of readers and even persuaded Justice Blackmun who wrote the majority opinion for the 1973 landmark case Roe v. Wade. The landmark case prohibited states from restricting abortion during the first trimester of a pregnancy and thus created an abortion culture in the United States.

Source:
Betty Friedan's Wikipedia (see https://archive.fo/DEKX4
NARAL on conservapedia (see https://archive.ph/1kjA3
NARAL on Wikipedia (see https://archive.fo/x5qG2).
Bernard Nathonson's Wikipedia (see https://archive.ph/

NARAL

NARAL (National Abortion Rights Action League) and its affiliates promote taxpayer-funded abortion.[1] NARAL rates politicians based on how much they vote in favor of abortion. The group was founded in 1969 by Betty Friedan, Lawrence Lader and Bernard Nathanson. Nathanson has entirely renounced the group. NARAL is a coalition partner of the liberal coalition America Votes.[2]

https://archive.ph/1kjA3

Betty Friedan

Betty Friedan (1921 - 2006) was the author of *The Feminine Mystique*, now remembered mainly as a popular work of social criticism that called for major changes in the role of American women, the greater part of the book was in fact devoted to an investigation of their status and their life choices at the beginning of the 1960s and how these had changed since World War II." [1] She was born in Peoria, Illinois in 1921 to Jewish parents and in her young days was influenced by Marxism.[2] She was a lifelong strong advocate of legal abortion and in 1969 co-founded NARAL, an organization that sought to repeal abortion laws, with Lawrence Lader. She also co-founded N.O.W. and served as its president from 1966 to 1970. Friedan also wrote: *It Changed My Life: Writings on the Women's Movement*, *The Second Stage*, *The Fountain of Aging*, and she published her latest book, *Beyond Gender*, in 1997 (Her autobiography *Life so Far* was published in 2000). She is considered *a key leader in the struggle for passage of the Equal Rights Amendment.*

Categories: Liberals | Women Authors | Abortion Advocates | Feminists | American Jews | Anti Second Amendment | Communists

https://archive.fo/DEKX4

NARAL is associated with the NARAL Pro-Choice America Foundation, a 501(c)(3) organization, and the NARAL Pro-Choice America PAC, a political action committee. Founded in 1969, NARAL is the oldest abortion rights advocacy group in the United States.[5]

The organization has also previously been known as the **National Association for the Repeal of Abortion Laws**, **National Abortion Rights Action League**, and later the **National Abortion and Reproductive Rights Action League**.

From 1969 until early 1973, NARAL worked with other groups to repeal state abortion laws and to oversee implementation of abortion policies in those few states that had liberalized their laws. On January 22, 1973, in *Roe v. Wade*, the U.S. Supreme Court held that, during the first three months of pregnancy, abortion should be a private decision between a woman and her doctor, and that during the second three months state regulation should be permitted only to protect the health of the woman. To reflect the Court's repeal of restrictive laws, NARAL became the National Abortion Rights Action League in late 1973.[8]

https://archive.fo/x5qG2

NARAL PRO-CHOICE AMERICA

Bernard Nathanson

Nathanson appearing on British TV discussion programme *After Dark* in 1997

Bernard N. Nathanson (July 31, 1926 – February 21, 2011) was an American medical doctor and co-founder in 1969 of the National Association for the Repeal of Abortion Laws — NARAL — later renamed National Abortion Rights Action League. He was also the former director of New York City's Center for Reproductive and Sexual Health, but later became an anti-abortion activist. He was the narrator for the controversial 1984 anti-abortion film *The Silent Scream*.

v·t·e **Bernard Nathanson** [hide]

National Association for the Repeal of Abortion Laws · Center for Reproductive and Sexual Health

Authority control BNE: XX1267686 · GND: 173722881 · ISNI: 0000 0001 2023 2413 · LCCN: n79090442 · NKC: xx0137173 · NLA: 35939064 · NLI: 000098098 · NTA: 074275232 · SNAC: w65747sh · SUDOC: 180551914 · Trove: 1155183 · VIAF: 30818641 · WorldCat Identities: lccn-n79090442

Categories: 1926 births | 2011 deaths | American abortion providers | American anti-abortion activists | American Roman Catholics | American Jews | Deaths from cancer in New York (state) | Converts to Roman Catholicism from atheism or agnosticism | McGill University alumni | Writers from New York City

https://archive.ph/8NnHC

(151/170) [...Abortion continued]

Lawrence Lader was the brains behind NARAL. He is also considered the “father of the abortion rights movement”. His book, “Abortion”, was instrumental in persuading the Supreme Court in the 1973 landmark case, Roe v. Wade. He comes from a very prominent Jewish family that owned a company that producing chemical additives that makes your fast food and processed foods addictive. Apparently, he was able to hone in on his family’s knowledge of manipulating substances for human consumption. He had a laboratory in his own home to replicate the French abortion pill called RU-486. That is how dedicated Lauder was to giving women the ability to kill their own child inside their womb.

Lawrence Lader had communist persuasions as he found inspiration in Karl Marx early in his life. He was all about giving access to abortion to as many women as possible. He developed a program that referred willing doctors to women wanting abortions. It was like nothing moved this man more than the possibility of millions of aborted fetuses lying on a surgeon’s table.

But given his 2,700-year-old ancestral heritage of ritually killing children, is it really surprising that this psychopath jew would dedicate his entire adult life to make the murder of unborn children easy and accessible?

Sources:
Lawrence Lader’s profile on Conservapedia (see https://archive.
NY Times (see https://tinyurl.com/5a2dv797).
LA Times (see https://archive.is/8k48c).

Lawrence Lader

Lawrence Lader was born in 1919 to Jewish parents. In his early adulthood he was a supporter of Marxism. He, along with Betty Friedan, was one of the founders of the pro-abortion group NARAL. Betty Friedan described him as "the founding father of the abortion movement". He had a laboratory in his home to copy the French abortion pill RU-486.

https://archive.fo/UD0by

Los Angeles Times

Lawrence Lader, 86; Activist for Abortion Rights Whose Book Was Cited in Roe Case

BY ELAINE WOO MAY 14, 2006 12 AM PT

Born in New York City in 1919, he was the son of a businessman whose family owned a company that made food additives. He went to Harvard University, where he discovered Karl Marx and dated a woman with ideas considered extreme for the times.

https://archive.is/8k48c

Called the father of the abortion rights movement by Betty Friedan -- and less flattering names, such as “abortion’s chief propagandist,” by antiabortion groups -- Lader died May 7 of colon cancer in New York City. He was 86.

Mr. Lader was a major voice in the abortion debate for four decades, becoming a lightning rod for its critics as well as a beacon for its proponents. He wrote influential books and articles on the subject, organized ministers to refer women wanting abortions to doctors as well as referring 2,000 himself, helped found what was long known as the National Abortion Rights Action League and helped win New York State's repeal of abortion restrictions in 1970.

https://tinyurl.com/5a2dv797

He wrote a groundbreaking 1966 book, “Abortion,” that the U.S. Supreme Court cited eight times in Roe vs. Wade, the landmark 1973 decision that gave women the right to end a pregnancy.

He helped found the leading abortion rights organization -- now called NARAL Pro-Choice America -- and became the movement’s first male spokesperson.

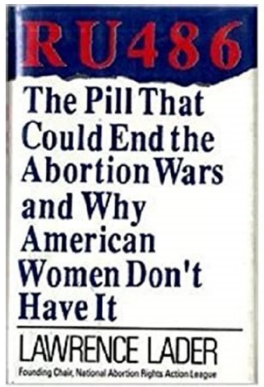
(152/170) […Abortion continued]

Lawrence Lader was litigious as much as he was aggressive. There was a huge resistance to not only abortion but also to contraceptives and the “morning pill”. This resistance was led by the Catholic Church even under Vatican 2.0. When it became apparent to Lader that the Church was in his way to usher in a sick abortion culture upon society, he waged a war against Catholics. He sued the Catholic Church for their stance against his movement in hopes to have their tax exemption taken away but lost miserably. He then sued the IRS for allowing the Church to maintain their tax exemption but failed.

In order to fight the Catholics, he sought to manipulate that portion in people’s psyche to rebel against an authoritative power. If Lader could have had the power to hypnotize people to believe that the Church was the source of all their problems, he surely wouldn’t hesitate to exploit it. He once presented a psychological strategy to his colleagues in NARAL and I quote “Historically, every revolution has to have its villain…it doesn’t really matter whether it’s a king or a tsar, but it has to be someone, a person, to rebel against. It’s easier for the people we want to persuade to perceive it this way….We have to narrow the focus, identify those unjust laws with a person or a group of people…the Catholic hierarchy”.

He was even more aggressive in bringing to market RU-486 pill or the “morning pill” that was developed by another jew (see slide 154) with non-stop propaganda. He wrote two books, “RU486: The Pill That Could End the Abortion Wars and Why American Women Don’t Have It” and “A PRIVATE MATTER: RU 486 AND THE ABORTION CRISIS”. This psycho path went to great lengths to convince young women that they are being held back from ridding the burden of motherhood because of one lousy mistake. It kind of begs the question: Why is a man in his senior age so obsessed with young women’s ability to have casual sex and then rid the consequences either through a pill or medical procedure? Perhaps it’s his hereditary drive kicking in.

Sources:
Ostling, R. N., Nathanson, B. N. (1979). Aborting America. United States: Life Cycle Books, Toronto. Pg 35. ISBN:9780919225008
E. Michael Jones (2015). The Jewish Revolutionary Spirit and Its Impact on World History. Fidelity Press, South Bend, Indiana. Pg 919 - 920. ISBN: 0-929891-07-4
New York Times (see https://tinyurl.com/5a2dv797).
LA Times (see https://archive.is/8k48c)



“Historically, every revolution has to have its villain … It doesn’t really matter whether it’s a king, a dictator, or a tsar, but it has to be someone, a person, to rebel against. It’s easier for the people we want to persuade to perceive it this way.... Now, in our case, it makes little sense to lead a campaign only against unjust laws, even though that's what we really are doing. We have to narrow the focus, identify those unjust laws with a person or a group of people ... There's always been one group of people in this country associated with reactionary politics, behind-the-scenes manipulations, socially backward ideas. You know who I mean, Bernie ... the Catholic hierarchy...bring the Catholic hierarchy out where we can fight them. That’s the real enemy. That's a small enough group to come down on, and anonymous enough so that no names ever have to be mentioned...”

- Lawrence Lader unveiling his strategy to Bernard Nathanson in 1967

He devised attention-getting tactics, including risking arrest to bring RU-486, the controversial abortion pill manufactured in Europe, into this country.

He also sued the Catholic Church, alleging that it had violated tax-exemption laws by supporting political candidates with antiabortion stands. He lost that fight, but not without earning headlines that helped focus public attention on the cause that consumed his life.

https://archive.is/8k48c

He unsuccessfully sued the Internal Revenue Service to end the Roman Catholic Church's tax exemptions on the ground that its opposition to abortion had veered into the political arena. He successfully challenged some restrictions on the drug RU-486, known as the morning-after pill, and arranged to manufacture a version of it in the United States.

Ostling, R. N., Nathanson, B. N. (1979). Aborting America. United States: Life Cycle Books, Toronto. Pg 35. ISBN:9780919225008

https://tinyurl.com/5a2dv797

E. Michael Jones (2015). The Jewish Revolutionary Spirit and Its Impact on World History. Fidelity Press, South Bend, Indiana. Pg 919 - 920. ISBN: 0-929891-07-4

(153/170) […Abortion continued]

Meanwhile in France and Canada, Jews were hard at work bringing abortion to those countries and succeeded. Two Jews are credited with the legalization of abortion. Dr. Henry Morgentaler was responsible for undoing Canada's law that prohibited abortion. He was arrested numerous times and tried for killing children in the wombs of young impressionable women. In complete defiance of a decent society that cherishes human life, Morgentaler opened up abortion clinics and taught doctors how to surgically murder a fetus. Over the years, he chipped away at Canada's abortion law with lawsuits and legal challenges to being purposely arrested. In 1988, he won a legal case where the judge ruled that Canada's abortion law was unconstitutional.

Simone Veil, who champions herself as a holocaust survivor, rose through the bureaucratic ranks of France and became the health minister. She used that prominent position and authority to write France's abortion law that allowed women the choice to kill their unborn children. To this day, that law is still known as the Veil Act or *Loi Veil*. At a Paris news conference, Simone Veil is quoted saying "We are out to destroy the family. The best way to do that is to begin by attacking its weakest member, the unborn child."

I've said this before and I'll continue to say it, no one is more genoci

Sources:
Henry Morgentaler's Wikipedia (see https://archive.ph/lQa4Q).
NY Times article on Henry Morgentaler (see https://archive.ph/b8g9L
Simone Veil's Wikipedia (see https://archive.fo/GgDb3).
NY Times article on Simone Veil (see https://archive.fo/O6L24).
EWTN Catholicism (see https://archive.fo/zaQDQ).

The New York Times https://archive.fo/O6L24

Simone Veil, Ex-Minister Who Wrote France's Abortion Law, Dies at 89

By SEWELL CHAN JUNE 30, 2017

Simone Veil

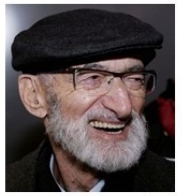
https://archive.fo/GgDb3

Simone Veil Grand-croix DBE (French pronunciation: [simɔn vɛj] (listen); née **Jacob**; 13 July 1927 – 30 June 2017) was a French magistrate and politician who served as Health Minister in several governments and was President of the European Parliament from 1979 to 1982, the first woman to hold that office. As health minister, she is best remembered for advancing women's rights in France, in particular for the 1975 law that legalized abortion, today known as *Veil Act* (French: *Loi Veil*). From 1998 to 2007, she was a member of the Constitutional Council, France's highest legal authority.

Early years and family

Simone Jacob was born in Nice in south-east France on 13 July 1927, in an atheist Jewish family.

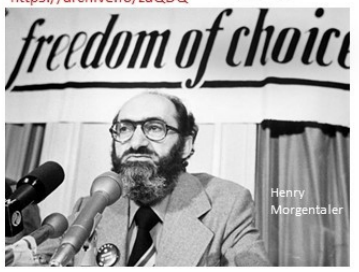
Simone's family was explicitly Jewish but non-practicing.[8] "Being a member of the Jewish community was never a problem. It was proudly claimed by my father, but for cultural reasons, not religious ones," she wrote in her autobiography. "In his eyes, if the Jewish people were to remain the chosen people, it was because they were the people of the Book, the people of thinking and writing."[9]



Henry Morgentaler

"We are out to destroy the family. The best way to do that is to begin by attacking its weakest member, the unborn child."
- Simone Veil

https://archive.fo/zaQDQ



The New York Times https://archive.ph/b8g9L

Henry Morgentaler, 90, Dies; Abortion Defender in Canada

By Robert D. McFadden May 29, 2013

Henry Morgentaler

Henekh "Henry" Morgentaler,[1] CM (March 19, 1923 – May 29, 2013), was a Jewish Polish-born Canadian physician and abortion rights advocate who fought numerous legal battles aimed at expanding abortion rights in Canada. As a youth during World War II, Morgentaler was imprisoned at the Łódź Ghetto and later at the Dachau concentration camp.

After the war, Morgentaler migrated to Canada and entered medical practice, becoming one of the first Canadian doctors to perform vasectomies, to insert intrauterine devices, and to provide birth control pills to unmarried women. He opened his first abortion clinic in 1969 in Montreal, challenging what he saw as an unjust law placing burdensome restrictions on women seeking abortions.[2] He was the first doctor in North America to use vacuum aspiration and went on to open twenty clinics and train more than one hundred doctors.[3][4][5]

Morgentaler twice challenged the constitutionality of the federal abortion law, losing the first time, in *Morgentaler v R* in 1975, but winning the second time, in *R v Morgentaler* in 1988.[2]

https://archive.ph/lQa4Q

Again, every aspect of the abortion movement was Jewish. Numerous Jewish organizations advocated for the legalization of the abortion in the United States. It is a long list that includes American Jewish Committee, American Jewish Congress, B'nai B'rith Women, Central Conference of American Rabbis, Federation of Reconstructionist Congregations, Hadassah Women, Jewish Labor Committee, Na'amat USA, National Federation of Temple Sisterhoods, National Council of Jewish Women, New Jewish Agenda, North American Temple Youth, Rabbinical Assembly, Union of American Hebrew Congregations, United Synagogues of America, and Women's League for Conservative Judaism. This is by no means an exhaustive list.

There were numerous Jewish activists and politicians advocating for the legalization of abortion. Here are several other notable names in the abortion cult. There was Dr. Alan Guttmacher, who created Planned Parenthood Physicians, an offshoot of Planned Parenthood. That organization was dedicated to conduct research and lobbying for the abortion industry. The Catholic organization, EWTN credits Dr. Guttmacher as doing more than any other doctor to promote abortion in the US.

Then there is Dr. Étienne-Émile Baulieu in France. He was the one that developed the “morning pill” or the RU-486 pill that Lawrence Lader spent endless amount of resources to market. Gloria Steinem, a leading figure in the feminist movement, and Ruth Proskauer Smith were instrumental in associating women’s rights with abortion in the minds of millions of Americans. On the legislative front, there were Jewish state senators like Anthony Bielenson of California and Albert Blumenthal of New York to get their respective states to legalize abortion.

Interestingly enough, the demand for abortion access came in the beginning of the 20th century by a genocidal jew named Paul Ehrlich. He is known as the “father of the overpopulation myth”, according to EWTN Catholicism. As part [illegible] rving countries like india, he called for forced abortions and sterilization. As unpopu[illegible]p his tenured post at Stanford University.

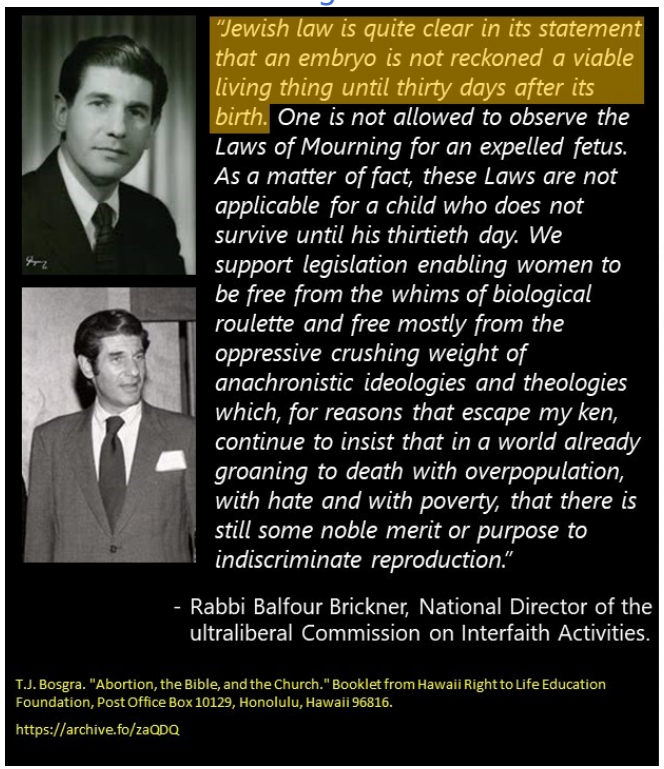
Sources:
EWTN Catholicism (see https://archive.fo/zaQDQ)
Paul Ehrlich's wikipedia (see https://archive.fo/Yd9Tz).
Lifesite artice on Paul Ehrlich (see https://archive.ph/vJN3o).
Dr. Alan Guttmacher’s Wikipedia (see https://archive.ph/ClGAf).
Gloria Steinem’s Wikipedia (see https://archive.ph/x2yj4).
Ruth Proskauer Smith’s Wikipedia (see https://archive.fo/3plV5).
NY Times on Ruth Proskauer Smith (see https://archive.ph/nIEXr).
Dr. Étienne-Émile Baulieu’s Wikipedia (see https://archive.fo/b1BCT).
Anthony Bielenson’s Wikipedia (see https://archive.ph/3TKcp).
Live Action’s article on Albert Blumenthal’s role in abortion (see https://archiv

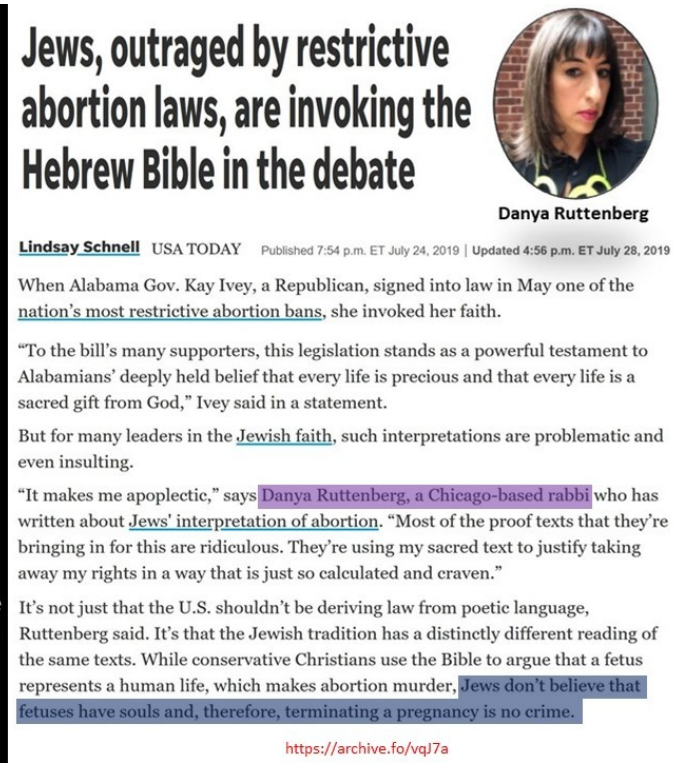
(155/170) […Abortion continued]

Jews justify their stance on killing unborn children on the belief that fetuses are not alive. This is according to Rabbi Danya Ruttenberg, an atrocious looking abortion activist based in Chicago. If you were to go on her twitter account, you will see multiple tweets justifying her stance on abortion. She reasons that killing a child in the womb is not a crime because there is no life in the fetus.

The late prominent abortion activist, Rabbi Balfour Brickner, was even more extreme. According to Brickner, “Jewish law is quite clear in its statement that an embryo is not reckoned a viable living thing until thirty days after its birth”. The rabbi was on multiple organizations including Planned Parenthood and NARAL as a board member. When you have Jews with this ruthless view of fetuses leading the charge on abortion accessibility, it is not surprising that politicians today are even talking about aborting babies right at birth (Recall former Virginia Governor Ralph Northam, see https://archive.ph/MKEnL). But as you will see, this is all theological gymnastics to justify the killing of babies.

Sources:
EWTN Catholicism (see https://archive.fo/zaQDQ).
USA Today article on Danya Ruttenberg (see https://archive.fo/vqJ7a).
Rabbi Balfour Brickner’s Wikipedia (see https://archive.ph/i9DTa).
T.J. Bosgra. "Abortion, the Bible, and the Church." Booklet from Hawaii Right to Life Education Foundation, Post Office Box 10129, Honolulu, Hawaii 96816.





(156/170) […Abortion continued]

Despite what the Jewish belief says about when life starts for a baby, there is overwhelming medical evidence of life within the fetus by the 4th or 5th week of pregnancy. Dr. Bernard Nathanson detailed this evidence in a speech he gave after writing the “Abortion Papers” in 1983. Cardiac activity starts in the human fetus starts at the fourth week as doctors are able to see the fetus’ heart beat around that time. The baby is well able to move within the womb around the fifth week of the pregnancy. Doctors can even detect taste buds at fifth week. By the tenth week, the ears of the fetus is already formed.

Source:
https://youtu.be/PsoExuJKo3s

It appears that the Jews didn't anticipate such a huge resistance from Christians worldwide. Whenever they're unable to refute an opposing position, they resort to using linguistic weapons like "anti-Semitism", calling people "Nazi", or comparing people to Hitler (like that is really a bad thing). But unfortunately in the 1990s, such tactics were used and slightly effective to shut down the abortion debate. The ADL under Abe Foxman got concerned about people noticing a huge Jewish overrepresentation on the pro-choice side of the debate and equated anti-abortion to anti-Semitism.

In a failed attempt to demonize the pro-lifers, Gloria Steinem likened the abortion movement to the rise of Hitler. Completely unable to think outside her worldview, the hardcore feminist was unknowingly making a case for Adolf Hitler by attributing such honorable positions to the German leader.

Sources:
The Jewish News of Northern California (see https://archive
Fox News (see https://archive.ph/3szKe).

ADL: Anti-abortion attacks tainted with anti-Semitism

BY J. CORRESPONDENT | NOVEMBER 6, 1998

"While there is no evidence to suggest that anti-Semitism was a motive for the attacks, we are deeply concerned about the strain of anti-Semitism running through some of the extreme factions of the [anti-abortion] movement," said Abraham H. Foxman, ADL national director.

"They make ludicrous claims that Jewish doctors control the practice and industry of abortion, often comparing them to Nazi war criminals," he continued, citing Human Life International as "inordinately preoccupied with Jews."

ADL officials said while most of the anti-abortion movement "decries bigotry and violence," an ADL investigation revealed some of them, and a few individuals, "single out Jewish doctors who perform the procedure, or describe Jews as controlling the abortion `industry.'"

Analogies between the Holocaust and abortion are widespread in many anti-abortion groups' material, the ADL said, including showing photos of Holocaust victims alongside aborted fetuses.

https://archive.ph/skcJ9

ABORTION · **Published** February 27, 2019

Gloria Steinem compares pro-lifers to Nazis: Hitler 'campaigned against abortion'

Feminist icon Gloria Steinem warned NBC's "Today" hosts that "right-wing" anti-abortion activists are pulling a page out of Adolf Hitler's playbook.

The 84-year-old activist was promoting a series of essays she wrote in 1983 that are "still relevant" today in the third edition of her book, called "Outrageous Acts and Everyday Rebellions," when she made a not-so-subtle Nazi reference to President Trump and pro-life supporters amid the national abortion debate.

"Another is why Hitler was actually elected -- and he was elected -- and he campaigned against abortion. That was he padlocked the family planning clinics, OK, so that is still relevant in terms of the right-wing," Steinem said.

https://archive.ph/3szKe

But nothing pisses off Jews more than comparing the killing of over 60 million unborn babies in the United States to the Holocaust. To the Jews, the brutal slaughter of fetuses inside the womb isn't evil enough to be on the same pedestal as the narrative of the systemic targeting of 6 million Jews in Europe. Regardless of what your views are on the holocaust, there should at least be some questions flying off in your head such as why is no other group of people allowed to be a greater victim than Jews.

Sources:
Business Insider (see https://archive.ph/Cw2Ea).
Tablet Magazine (see https://archive.ph/64W2D)

Leave the Holocaust Out of Your Abortion Debate

Don't desecrate the memory of female survivors while taking away women's right to choose

BY CARLY PILDIS

MAY 22, 2019

While American Jewish women face attacks on our freedom and rising anti-Semitism, abortion opponents are appropriating Jewish history in order to push an agenda that hurts women. The pro-life anti-abortion movement has been appropriating the Holocaust since the 1970s, with leaders such as Right to Life founder and President Dr. J.C. Willke, Surgeon General C. Everett Koop, and Ronald Reagan using Holocaust imagery to promote and justify their views on abortion throughout the 1980s. Koop even once wrote that "legalized abortion was the beginning of a 'slide to Auschwitz.'" The Christian anti-abortion group Survivors of the Abortion Holocaust centers its mission on pushing this trope and has even protested outside a Holocaust museum demanding that they create an anti-abortion exhibit. This group posits that anyone who was born after 1972 is a survivor of the "abortion holocaust"—belittling the horror that Holocaust survivors experienced and their trauma.

https://archive.ph/64W2D

INSIDER

Alabama's new anti-abortion law compares abortion to the Holocaust and other genocides

Grace Panetta May 16, 2019, 1:39 PM

https://archive.ph/Cw2Ea

Over the past several decades, opponents of abortion have frequently invoked emotionally-charged comparisons between abortion and mass-genocidal events like the Holocaust.

Jewish leaders and rabbis, however, have slammed that comparison as both highly offensive and historically inaccurate. Reform Rabbi Hara Person argued in Rewire News earlier this month that Alabama legislators conflating abortion with genocide was not only "outrageous and abhorrent," but ignorant of basic historical context.

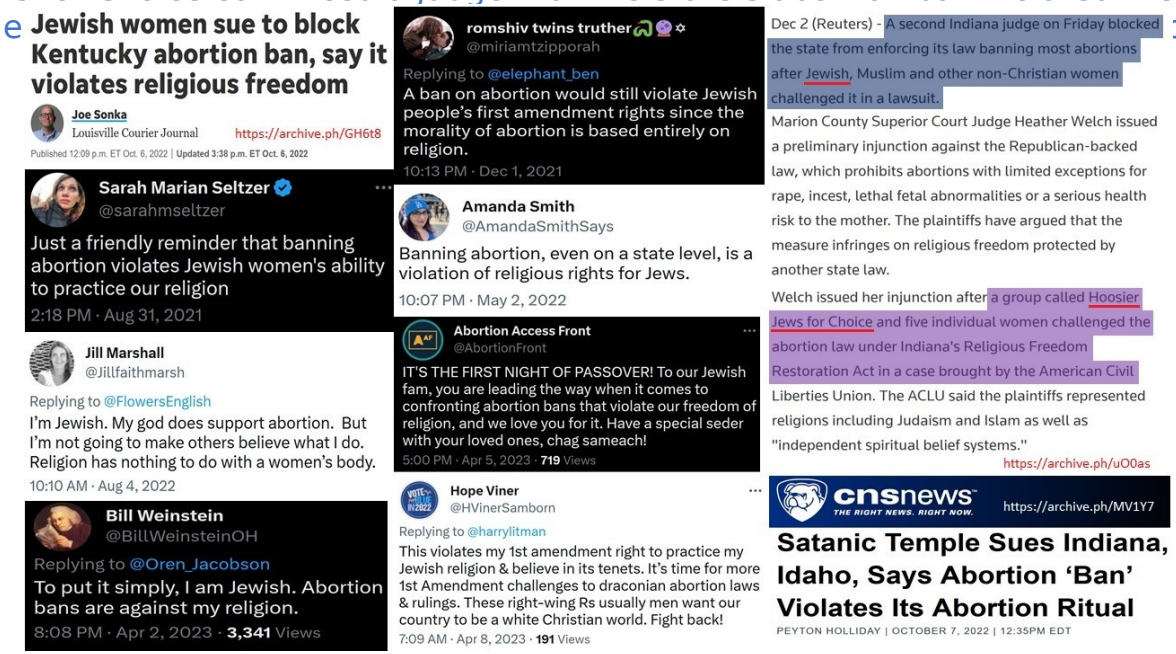
Anti-Defamation League spokesman Jake Hyman told CBS News that the bill's comparison of abortion to genocide "belittles the memory of the six million Jews and millions of others who were murdered at the hands of the Nazis and misappropriates a profoundly tragic historical event for political purposes."

Around the time when Roe v. Wade was overturned by the Supreme Court in June of 2022, Jews in the United States unleased a huge bewailing like if it was 70 A.D. Even when the case went up to the Supreme Court on May of 2021, Jews like Sarah Marian Seltzer took to twitter to cry religious freedom and that banning abortion restricts Jews from practicing their religion. Little did she know that she was arousing a lot of suspicion and confirming a lot about what has been said about Jews and child sacrifices. After a torrent of replies and quote tweets of her famous tweet, Seltzer locked her twitter account for an unknown period of time.

But Sarah Seltzer wasn't the only one. Jews on twitter had no problem telling the world that killing unborn children is part of the Jewish religion. One twitter account with the handle Abortion Access Front even started off this year's Passover by tweeting "To our Jewish fam, you are leading the way when it comes to confronting abortion bans that violate our freedom of religion". Nothing points to suspicion towards the Jews concerning killing children on Passover than that tweet alone. Another twitter user named Jill Marshall tweeted "I'm Jewish. My god does support abortion". Oh really Jill, please do tell who your god is!

Being completely incapable of self-reflection, Jews failed to see how such tweets could lead many non-Jews to start asking questions. Perhaps the Jewish faith or culture allows a lot more than just killing unborn children. Perhaps there is something more nefarious and even satanic about the Jewish faith that many gentiles are unaware of.

When Roe v. Wade was overturn, Jews were not going to give up their self-claimed right to kill unborn children. Conservative states like Indiana, Idaho, and Kentucky started to enact laws restricting abortion. Three Jewish women in Kentucky sued the state after it passed an abortion ban on the ground that it violated their religious freedom. In Indiana, a group called Hoosier Jews for Choice convinced a judge that the state's abortion ban violated their religious freedom. And not surprisingly, The Satanic Temple joined in with the Je ortion. Perhaps there is a connection between satanism and Judaism.



Sources:
Courier Journal (see https://archive.ph/GH6t8).
Reuters (see https://archive.ph/uO0as).
CNS News (see https://archive.ph/MV1Y7).
Sarah Seltzer's tweet (see https://archive.fo/ipxvT).
Jill Marshall's tweet (see https://archive.ph/cUx1D).
Bill Weinstein's tweet (see https://archive.fo/x6gMX).
Romshiv twins truther's tweet (see https://archive.ph/evQ4n).
Amanda Smith's tweet (see https://archive.ph/tJgsv).
Abortion Access Front's tweet (see https://archive.ph/4UOQV).
Hope Viner's tweet (see https://archive.ph/h8zUD).

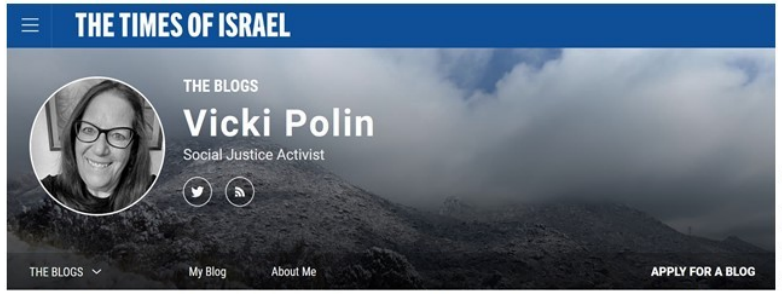
(160/170) […Abortion continued]

But look who is else is crying that abortion bans are a violation of religious freedom for Jews.

Recall “Rachel” who appeared on the Oprah Winfrey show in 1989 (see slide 138) to reveal the Jewish history of satanic child sacrifices. Well she is back at it again as a social justice activist blogging in the Times of Israel. But really, it shouldn’t come as a surprise that she goes from her self-admitting child sacrifice practices to advocating for the right to kill unborn children. In her blog titled “Being Anti-Abortion is being Antisemitic”, Vicki writes “According to Jewish law, a fetus is not considered a living being until it comes out of a woman’s uterus. By not allowing Jewish women to have abortions, you are violating her civil rights to practice her faith.” Perhaps, Vicki never quite stopped killing children to begin with.

And we know that Vicki Polin is that “Rachel” who appeared in Oprah back in 1989 because an independent journalist by the name of Luke Ford confirmed it on his website after following her work for years. And Luke Ford is Jewish, by the way. Vicki attempted to reveal herself in 2004 by giving an interview to Gary Rosenblatt, the editor of The Jewish Week, and Phil Jacobs of the Baltimore Jewish Times. But for some reason, neither of them published anything about Vicki’s interview.

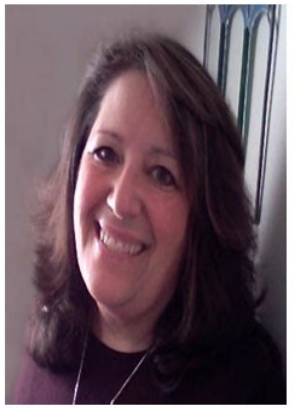
Sources:
Vicki Polin’s blog on Times of Israel (see https://archive.fo/\
Luke Ford’s article (see https://archive.ph/zn8gN).



Being Anti-Abortion is being Antisemitic

MAY 7, 2022, 3:26 PM

https://archive.fo/W23u3



https://archive.ph/zn8gN

“According to Jewish law, a fetus is not considered a living being until it comes out of a woman’s uterus. By not allowing Jewish women to have abortions, you are violating her civil rights to practice her faith.”

- Vick Polin in her May 7, 2022 blog on the Times of Israel

Vicki Polin’s 1989 Oprah Appearance About Ritual Murder In The Jewish Community

Posted on November 2, 2013 by Luke Ford

Vicki’s appearance begins 11 minutes into the second video and she’s called “Rachel”. At one point she says, “I want to point out that not all Jewish people sacrifice babies.”

I’ve spoken to somebody close to Vicki’s family who says they’re horrified and sickened by her accusations.

Vicki still believes in the things she said in this TV appearance.

Here’s some background on Vicki Polin, a crusader against sexual abuse.

Since 2004, I’ve been following Vicki Polin’s work with the Awareness Center.

She deserves to be the subject of an exhaustive biography.

She’s the best known face of the anti-sexual abuse movement in Jewish life.

Her detractors portray her as satanic. Her supporters are equally fervent.

I know many people who thinks she’s nuts. I don’t think she’s nuts. I think she’s formidable. But I can’t get my head around her 1989 appearance on Oprah.

Kitty Kelley writes about it in her new biography of Oprah. Vicki Polin is “Rachel.”

Vicki gave this story to Gary Rosenblatt (Editor of The Jewish Week) and Phil Jacobs (Editor of the Baltimore Jewish Times) in 2004 but neither of them published anything on it. I guess they didn’t think it was news. I finally broke the story on my blog on May 10, 2005 (after it was sent to me by Yori Yanover).

(161/170) […Abortion continued]

When you consider all the ritual killings that was covered in this tread in great details and then watch this video of an abortion procedure, there isn't much difference between the two. Both are cruel, barbaric, and depraved. It's not a stretch to think that the two are related and that one evolved from the other. It's just that with abortion, Jews were able to get non-Jews, especially in White countries, to do the killings of gentile children for them.

So if you had an abortion or partook in the decision to abort your child, you essentially sacrificed your offspring to Satan on behalf of Jews.

This video of an abortion procedure is very difficult to watch, and hence the warning. Quite frankly, the word "procedure" shouldn't even be used to describe this vile act of murdering the unborn. If there is any term that should be associated with this mutilation of a fetus it should be "murder".

Sources:
Dr. Anthony Levatino's testimony (see https://youtu.be/j0tQZhEisaE).
Abortion Procedures (see https://www.abortionprocedures.com/).

(162/170) […Abortion continued]

In 1982, a Malvin Weisberg owned and operated Medical Analytic Laboratories in Los Angeles. For some reason, he purchased a 20-foot container from the Martin Container Company. The problem was that Weisberg made the last few payments with bounced checks and Martin Container Company repossessed the container. The container was unusually heavy and the lift at the container yard was unable to remove it from a trailer. So workers at the container company were tasked with unloading the container to remove the excess weight. When they opened the container, those poor workers were met with absolute horror and disgust.

Inside the container were about the remains of 17,000 dead fetuses! You can imagine the stench that the workers were exposed to and the instant vomiting that must have occurred. The District Attorney of Los Angeles investigated but didn't charge Weisburg or anyone for that matter. With exception of 193 fetuses, the district attorney wanted to release the remains to religious groups mainly churches for burial services.

However, abortion rights activists along with the help of the ACLU sued on the grounds of religious freedom saying it violated the separation between Church and State. The local court denied the ACLU's petition to stop the transfer of the fetuses to religious groups. However, the California appeals court ruled in favor the abortion rights groups and the ACLU. For three years, those remains were kept in a container at another site until it was discarded in 1985.

But through all this legal conflict, the most important questions got buried. What was a man named Weisberg doing with 17,000 dead fetuses? Why was he storing their remains instead of properly discarding them by either cremation or burial? Could there be another agenda behind abortion?

Sources:
Youtube Video (see https://youtu.be/F6txspISI1
Wikipedia (see https://archive.ph/gsFY0).

(163/170) [Aborted fetal cells and human tissue]

It turns out that human fetal tissues are used to extract fetal cells, which then are used in a few applications vital to the food and cosmetic industry and the medical industrial complex. It's no secret that fetal tissues have been used in anti-aging products as researchers disclosed that fetal cells have "restorative properties for skin". The cosmetic industry claims that they are not using the fetal tissue but rather the cells as an ethical shield from reasonable criticisms of treating the remains of aborted fetuses as an ingredient.

Even more disturbing are the claims that the food and beverage industry uses aborted fetal tissues in their products. For now, companies like Nestle and Pepsi are stating that cells are only used to test the taste of their drinks and edible goods, and not as ingredients. However, it is kind of bizarre that they couldn't find actual humans to taste test their products. Interestingly, accusations against these giant food conglomerates using aborted fetal cells in their products have been met with hostility by the media and their journalist soldiers. Media outlets like snopes and newsweeks use strong language to "debunk" such claims. And their ultimate reasoning is that it is impossible for the food industry to used fetal cells in their products because the FDA does not allow such practice.

However, the fact that the FDA approved the distribution and marketing of covid-19 vaccines should raise a lot of questions about the credibility of that large bureaucratic agency. It's not a coincidence that a [illegible] nent vaccinating the gullible population. And speaking of wh

Sources:
The Use of Fetal Cells (see https://archive.fo/IGmi4).
National Geographic article (see https://archive.fo/JlD4o

Nov 14, 2020 · 6 min read

Fetal Cells in the Cosmetics, Food, and Medical Industries

by Stephanie Hauer

Fetal cells have been used for research since the 1930s. In order to obtain these cells, an aborted fetus is collected after their death, usually by a biotechnology company, university, or medical center...

These cells have a number of applications. Researchers discovered that the cell line derived from the skin of a fourteen-week-old male fetus aborted in Switzerland had restorative properties for skin. Originally, it was used to treat ulcers, burns, and scars. Eventually the skincare brand Neocutis realized that the same properties that healed injured skin could be used to rejuvenate wrinkled skin. They incorporate cells from that fetal line as a proprietary ingredient in some of their anti-aging products.

In the food and beverage industry, biotech company Senomyx uses the cell line HEK-293 for research and development of new flavor additives. To be clear, they are not adding fetal cells into food or beverages. Rather, they use the flavor receptors in the kidney cells of a female fetus aborted in the 1970s as tireless taste testers. This allows Senomyx to efficiently test new formulations of flavor or scent additives, to produce the most flavor with the least amount of sugar and salt. Companies that have developed products with Senomyx include Ajinomoto, Nestle, and Firmenich. Other companies — such as Kraft, Solae, Campbell Soup, and Pepsi — have changed or cancelled their contracts with Senomyx to ensure that no fetal cells were used to develop their products.

https://archive.fo/IGmi4

NATIONAL GEOGRAPHIC

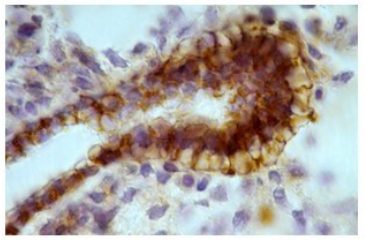
https://archive.fo/JlD4o

PUBLISHED NOVEMBER 19, 2021 • 8 MIN READ

And one common reason people give for religious exemptions is the link between vaccines and human fetal cells.

It's true that such cells have been used either in the testing or development and production of COVID-19 vaccines. The cells are grown in a laboratory and were derived from a few elective abortions performed more than three decades ago. These same cell lines are also used to test and advance our understanding of several routine drugs, including acetaminophen, ibuprofen, and aspirin, and they continue to be used for treatment research in diseases such as Alzheimer's and hypertension.

"So many people don't realize how important fetal cell lines are to develop life-saving medicines and vaccines that they rely on every day," says Amesh Adalja, an infectious disease expert at Johns Hopkins Center for Health Security. "Their use in developing COVID-19 vaccines isn't anything different or special."



(164/170) […Aborted fetal cells and human tissue continued]

As said before, Jews have brought in many gentiles into their child sacrificing cult. These gentiles are well awarded with high positions, celebrity statuses, around-the-clock private security, and enormous wealth. It wouldn’t be surprising if these celebrities and social elites partook in sacrificing a child or committed their first born to be sacrificed. But they definitely partake in the consumption of byproducts from children and aborted fetuses.

Here, celebrities are playing it off as it is a joke that they use byproducts from children. The very fact that they make light of a cruel underground practice that is well known in their circle illustrates their sick mindset. Be thankful that you never became a Hollywood tool or a puppet elite otherwise you would have already have killed a few children as a sacrifice to their god, Lucifer.

Source:
https://youtu.be/1_yWwVPS3AY

(165/170) […Aborted fetal cells and human tissue continued]

In Israel, there is a large human skin bank and it is considered the largest in the world. It begs the question where does all this human skin come from. It certainly does not come from the Israelis or any Jews for that matter. Perhaps those 17,000 human fetuses that were found in the unpaid container in Los Angeles were part of the supply of this skin bank (see slide 162).

Source:
https://tinyurl.com/fuay9sbv

One of the three main sources for this presentation was the book titled “Blood Passover: The Jews of Europe and Ritual Murder” by Ariel Toaff. I primarily used the content from this book to discuss the case of Simon of Trent in 1475 (slides 52 - 62). It is a very long book and provides detailed information about the trial of the Jews implicated in the murder of Simon. You’ll also see a lot of copes to minimize the stigma the Jews absolutely deserve for all their crimes the last 2,700 years including ritual murders. Surprisingly, *Blood Passover* provided information of many other Jewish ritual murders that have been mentioned in the lists of Jewish ritual murders throughout the centuries.

It’s important to note that Ariel Toaff is Jewish. He is the son of the chief rabbi in Italy. But Toaff didn’t write *Blood Passover* to prove the legitimacy of all the documented Jewish ritual murders. Rather, the book is a big cope. Toaff’s main purpose was to claim that only a few ritual murders occurred and those were only to exact vengeance for all the “persecution” Jews endured in Europe. Several times in the book, Toaff asserts that a lot of the accusations are nothing but hyperbole and downplays them as way to shed Jews in a negative life.

Despite this philo-semitic purpose, Jews throughout the world were angered by Ariel Toaff’s book and felt that it wasn’t something the non-Jewish world needed to know. Interestingly enough, the translators to his book left a foreword in the beginning and stated that had the book been published only in Israel in the Hebrew language, not a single jew would have cared. But since it was published in Italy, all hell broke loose from international jewry. There were Knesset members in the government of Israel demanding legal authorities to indict Ariel Toaff. It’s unclear whether his rabbi father disown him but he was reported to have been very disappointed.

Sources:
Haraatz article on Knesset Members seeking to indict Toaff (see https://archive.fo/v9Aj9).
Haraatz article titled “The Wayward Son” (see https://archive.ph/gtTGE).
Toeff, Ariel “BLOOD PASSOVER The Jews of Europe and Ritual Murder”. Lucches[illegible]n Marco Lucchese and Pietro Gianetti in 2016 (to download the pdf: https://christiansfortruth.com[illegible]odf).

FOREWORD BY ORIGINAL TRANSLATORS

The following translation was performed free of charge to protest an injustice: the destruction by the ADL of Ariel Toaff's *Blood Passover* on Jewish ritual murder. The author is the son of the Chief Rabbi of Rome, and a professor of Jewish Renaissance and Medieval History at Bar-Ilan University in Israel, just outside Tel Aviv.

Dr. Toaff is uniquely qualified to write this book, being thoroughly familiar with the derivative literature in English, French, German and Italian, as well as the original documentary sources in Latin, Medieval Italian, Hebrew and Yiddish. This is not something he worked on in secret. On the contrary, he worked on it openly with his university students and colleagues in Israel for several years; one of his students was even going to publish a paper on the subject. The author is extremely careful about what he says, and his conclusions must be taken seriously. It reads like a detective story.

If it had been published in Israel, in Hebrew, no one would have cared. There are large bodies of literature in Hebrew that Jews do not wish Gentiles to know about. But Dr. Toaff's announcement of its publication in Italy, in Italian, raised a worldwide firestorm of fury. Under unbearable pressure, the book was withdrawn from publication.

Haaretz — Toaff, Pg 4 (see https://tinyurl.com/38yw5udj)

The Wayward Son

The Jewish community in Italy is struggling to understand how the son of a legendary rabbi could give credence to the blood libels. The father of Prof. Ariel Toaff, Rabbi Elio Toaff, is equally bewildered.

Adi Schwartz Feb 22, 2007 — https://archive.ph/gtTGE

Knesset members yesterday urged the legal authorities to explore ways of indicting Professor Ariel Toaff over his book "Pasque di Sangue," which alleges a factual basis to a 15th-century blood libel.

Speaking at a Knesset Education Committee meeting on the book, MK Marina Solodkin (Kadima) said: "There is reason to put the book's author on trial." She also proposed filing civil suits against him for having damaged "historic truth and the reputation of the Jewish people." The meeting was called by Education Committee Chairman Aryeh Eldad (National Union-National Religious Party), who charged that Toaff had "made himself a party to modern blood libels" and that his "punishment must exceed the reward."

https://archive.fo/v9Aj9

Another helpful source that I reference several times throughout this presentation is *My Irrelevant Defense: Meditations Inside Gaol and Out on Jewish Ritual Murder* by Dr. Arnold Leese. It is 65 pages and a very simple to read. You could probably finish reading it within three hours, that is how easy of a read it is. But it has a wealth of information. If you recall the 1950s murders in Chicago, it was this book that Mrs. Lyrl Clark Van Hyning referenced in her newsletters and gave to the victims' father, who got murdered after demanding an investigation of the Jews (slides 129 – 136).

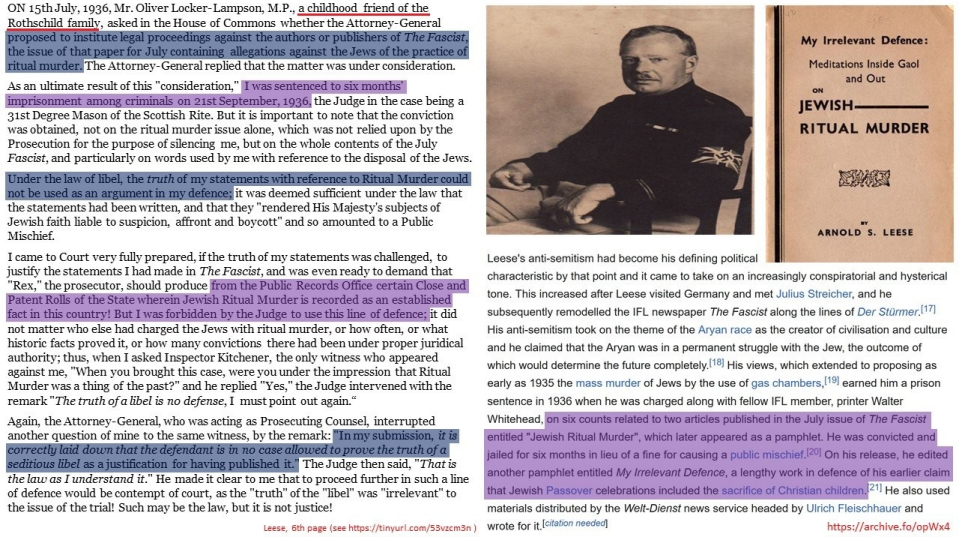
Dr. Leese was inspired to write this book after he served 6 months in prison for writing an article titled "Jewish Ritual Murder" in the publication, *The Fascist*. He was hauled into court in September of 1936 after a close friend of the Rothschild demanded the public prosecutor to charge him with libel for writing that article. At his trial, Dr. Leese was not allowed to defend himself. He was ready to offer proof for what he wrote in the article and present public records going back to the 12th century (recall William of Norwich in 1144 and Hugh of Lincoln in 1255, see slides 38 – 43). The judge in his trial prohibited Dr. Leese from presenting such evidence and reminded him that he was not "allowed to prove the truth of a seditious libel as a justification for having published it." So according to British law, it doesn't matter whether the libelous content is true. It only matters if the law was broken by the uttering of such content.

No doubt Dr. Leese was a brilliant man not only in the subject of history but also science. He was a highly respected veterinarian with an expertise in treating camels from his work in india and Somalia, when both the countries were under British occupation. He wrote several other publications such as *The Destruction of India*, *Gentile Folly: The Rothschild*, *The Jewish War of Survival*, *Our Jewish Aristocracy*, and *Press Control*. While working on another book related to the 1950s Chicago murders with the help of Mrs. Lyrl Clark Van Hyning, Dr. Leese mysteriously died in January of 1956 at the age of 77 when he was still very healthy.

Sources:

Dr. Arnold Leese's Wikipedia (see https://archive.fo/opWx4).
"Flashback 1955: Unsolved Jewish Ritual Murder of 5 Chicago Children", Christians For Truth, 2019 (see https://tinyurl.com/bdairryn)

Leese, Arnold S. "My Irrelevant defense being Meditations Inside Gaol and Out on J… ndon, 1938 (to download the pdf: https://christiansfortruth.com/wp-content/uploads/2018/06/Jewis…



ON 15th July, 1936, Mr. Oliver Locker-Lampson, M.P., a childhood friend of the Rothschild family, asked in the House of Commons whether the Attorney-General proposed to institute legal proceedings against the authors or publishers of *The Fascist*, the issue of that paper for July containing allegations against the Jews of the practice of ritual murder. The Attorney-General replied that the matter was under consideration.

As an ultimate result of this "consideration," I was sentenced to six months' imprisonment among criminals on 21st September, 1936, the Judge in the case being a 31st Degree Mason of the Scottish Rite. But it is important to note that the conviction was obtained, not on the ritual murder issue alone, which was not relied upon by the Prosecution for the purpose of silencing me, but on the whole contents of the July *Fascist*, and particularly on words used by me with reference to the disposal of the Jews.

Under the law of libel, the *truth* of my statements with reference to Ritual Murder could not be used as an argument in my defence; it was deemed sufficient under the law that the statements had been written, and that they "rendered His Majesty's subjects of Jewish faith liable to suspicion, affront and boycott" and so amounted to a Public Mischief.

I came to Court very fully prepared, if the truth of my statements was challenged, to justify the statements I had made in *The Fascist*, and was even ready to demand that "Rex," the prosecutor, should produce from the Public Records Office certain Close and Patent Rolls of the State wherein Jewish Ritual Murder is recorded as an established fact in this country! But I was forbidden by the Judge to use this line of defence; it did not matter who else had charged the Jews with ritual murder, or how often, or what historic facts proved it, or how many convictions there had been under proper juridical authority; thus, when I asked Inspector Kitchener, the only witness who appeared against me, "When you brought this case, were you under the impression that Ritual Murder was a thing of the past?" and he replied "Yes," the Judge intervened with the remark "*The truth of a libel is no defense*, I must point out again."

Again, the Attorney-General, who was acting as Prosecuting Counsel, interrupted another question of mine to the same witness, by the remark: "In my submission, *it is correctly laid down that the defendant is in no case allowed to prove the truth of a seditious libel* as a justification for having published it." The Judge then said, "*That is the law as I understand it*." He made it clear to me that to proceed further in such a line of defence would be contempt of court, as the "truth" of the "libel" was "irrelevant" to the issue of the trial! Such may be the law, but it is not justice!

Leese, 6th page (see https://tinyurl.com/55vzcm3n)

Leese's anti-semitism had become his defining political characteristic by that point and it came to take on an increasingly conspiratorial and hysterical tone. This increased after Leese visited Germany and met Julius Streicher, and he subsequently remodelled the IFL newspaper *The Fascist* along the lines of *Der Stürmer*.[17] His anti-semitism took on the theme of the Aryan race as the creator of civilisation and culture and he claimed that the Aryan was in a permanent struggle with the Jew, the outcome of which would determine the future completely.[18] His views, which extended to proposing as early as 1935 the mass murder of Jews by the use of gas chambers,[19] earned him a prison sentence in 1936 when he was charged along with fellow IFL member, printer Walter Whitehead, on six counts related to two articles published in the July issue of *The Fascist* entitled "Jewish Ritual Murder", which later appeared as a pamphlet. He was convicted and jailed for six months in lieu of a fine for causing a public mischief.[20] On his release, he edited another pamphlet entitled *My Irrelevant Defence*, a lengthy work in defence of his earlier claim that Jewish Passover celebrations included the sacrifice of Christian children.[21] He also used materials distributed by the *Welt-Dienst* news service headed by Ulrich Fleischhauer and wrote for it.[*citation needed*]

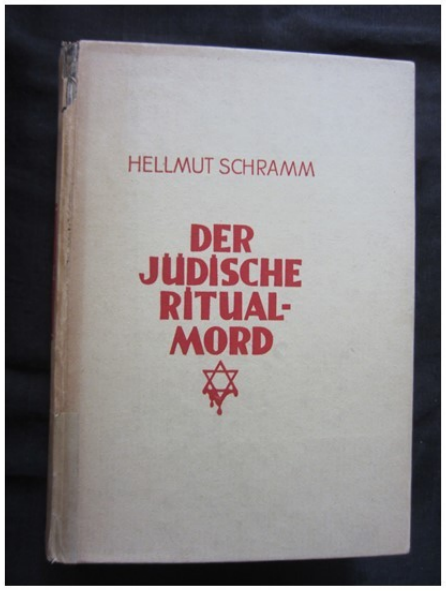
https://archive.fo/opWx4

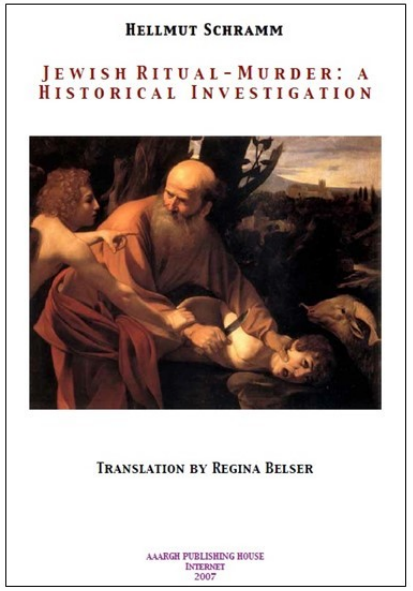
(168/170) […Sources continued]

The work of Dr. Hellmut Schramm was the primary source of this presentation. The ritual murders from the late 17th century to the mid 20th century was covered in great detail in this presentation thanks to Dr. Schramm. “Der Jüdische Ritualmord – Eine Historische Untersuchung“ was published in 1943 and translated by Regina Belser in 2007. Dr. Schramm didn‘t leave out any detail. He was very thorough in going over the ritual murders of Father Thomas in 1840 (slides 70 – 72), Esther Solymosi in 1882 (slides 73 – 83), Onophrius Cybulla in 1884 (slides 84 – 85), Maria Dessyla in 1891 (slides 88 – 90), Johann Hegmann in 1891 (slides 91 – 93), Maria Klima and Agnes Hruza in 1898 and 1899 (slides 96 – 105), Ernst Winter in 1900 (slides 107 – 114), and Andrei Yutstschinsky in 1911 (slides 115 – 124). For the most part, Dr. Schramm‘s book with the translation was easy to decipher but it is very long with minute details.

Unfortunately, there is not much known about Dr. Schramm besides that he was a well respected historian during the Third Reich and extremely meticulous, as one can tell by reading his book. Perhaps in an attempt to humiliate his existence, Jews claim that he was captured by the Red Army, placed in a labor camp, and died in 1990. But in reality, as the translator wrote in the foreward, Dr. Schramm‘s fate remains unknown. Perhaps he was a casualty of war, struck by a fatal illness while escaping, or lived out the remainder of his life hiding. One will never know.

Source:
Schramm, Hellmut. “Jewish Ritual-Murder a Historic[illegible]elser published in 2001 (to download the pdf: https://christiansfortrut[illegible]lmut-schramm.pdf)





This translation is dedicated to **Dr. Hellmut Schramm**, *whose fate remains unknown, and to* **Julius Streicher** *and all the other investigators who have paid with their lives for publicizing information about this subject. -- R.B.*

Schramm, 2nd page (see https://tinyurl.com/2p8ku7cv)

(169/170) […Sources continued]

The works of Gougenot des Mousseaux and G.G. Zamyslovsky have to be mentioned because their books were cited by the sources I used in this presentation. But more importantly, they were murdered for publishing their work.

Chevalier Gougenot des Mousseaux wrote *Le Juif, le judaïsme et la judaïsation des peuples chrétiens*, which translates to *The Jew, Jewry, and the Judafication of the Christian People,* and published it in 1869. No other book was more rich in information on the history of Jewish ritual murders than Mousseaux's work. And for that, Jews had him poisoned and he died the next day. Not a lot of information was provided on the circumstances that led to his death and that was probably by design. The Jews eliminated not only Gougenot des Mousseaux but also many traces of his book. If you tried to search for this very revealing book, you most likely won't be able to find it.

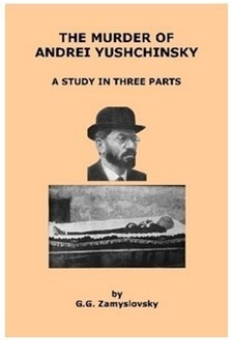
Recall the ritual murder of Andrei Yutschinksy (slides 115 – 124), which was covered in great detail in this presentation. The revelation of Andreai's murder at the hands of the Jews was made possible by G.G. Zamyslovsky. He was the public prosecutor who unsuccessfully tried Mendel Beilis. After the case, he wrote the book titled "The Murder of Andreai Yushchinksy" and published it in 1917. Around that time, the judeo-Bolshevik revolution took over Russia. He was one of the first person convicted and sentenced to death for antisemitism.

This goes to show how much risk there is to expose the truth about these Jewish ritual murders. Brave men like Zamyslovsky and Mousseaux have paid with their lives so you and I can be well informed of these demons t

Sources:
Schramm, Pgs 56 (see https://tinyurl.com/2yuajtz7).
"Hidden Cult" (see https://tinyurl.com/3w3kpnr2).
Google preview of Zamyslovsky (see https://tinyurl.com/mr2jr8

Gougenot des Mousseaux

G.G. Zamyslovsky



The author of the work translated by our *Reichsleiter* was a **Chevalier Gougenot des Mousseaux**, of the old French nobility. The title read: *Le Juif, le judaïsme et la judaïsation des peuples chrétiens*, which translated is: *The Jew, Jewry, and the Judafication of the Christian People*; it was first published in 1869 and it appeared in the German language in 1920/21. The fate intended for him by the Jew -- a fate to which more than one courageous man before then fell victim -- overtook the author of the book, des Mousseaux: he was poisoned. "On one day he received his death sentence sent to him, on the next day he died" (A. Rosenberg, foreword).

His work , bought up by Jews, disappeared from the book market, just as happened to all remaining works of other authors who had thoroughly engaged themselves with the trial in the form of published documents or accounts.

Schramm, Pg 56 (https://tinyurl.com/2yuajtz7) "Hidden Cult" (see https://tinyurl.com/585fxjvc)

This is an English translation of G.G. Zamyslovsky's book *Ubiystvo Andryushi Yushchinskago*, published in Russia in 1917. It is about the trial of Menachem Mendel Beilis, who was charged with the ritual murder of Andrei Yushchinsky, a 13-year-old boy, committed in Kiev in an occult rite with other fanatics. Georgy Georgiyevich Zamyslovsky was a well-respected member of the Russian State Duma (analogous to the Senate in the U.S.), and also an attorney. He served as a civil prosecutor (or "civil plaintiff") in this case.

Those sympathetic to Jewish interests have always spent enormous amounts of time and money to see to it that only their version of events is represented in the establishment media as regards the subject of Jewish ritual murder. This case was no exception. The equivalent of millions of dollars streamed forth to defend this insignificant Jew from Kiev. The case happened in the 20th century, and so cannot be ascribed merely to some medieval aberration. All in all, this accusation was something that had to be quashed at any and all cost.

Of late, books have gushed out and websites established to give the strictly Jewish version of events. Many feature the so-called "transcript" of the trial, the completeness and accuracy of which cannot be established. In 1913, it was published under the auspices of the *Kievskaya Mysl* ("The Kiev Thought"), a pro-Jewish newspaper; all original notes seem to have disappeared, though some reportedly exist in certain restricted Kiev and Moscow archives. Beware the numerous versions of the transcript available on the Web – they are invariably based on the tainted *Kievskaya Mysl* versions and are often heavily edited as well, making them worthless as evidence.

Zamyslovsky has done us a great service by reproducing sections from the authentic transcript and even documents of the pre-trial investigation (testimonials, on-site examinations, etc.), items that have long disappeared into the Bolshevik *tophet*. For example, Pranaitis' opinion was taken from his pre-trial testimony, not from the testimony he gave in court.

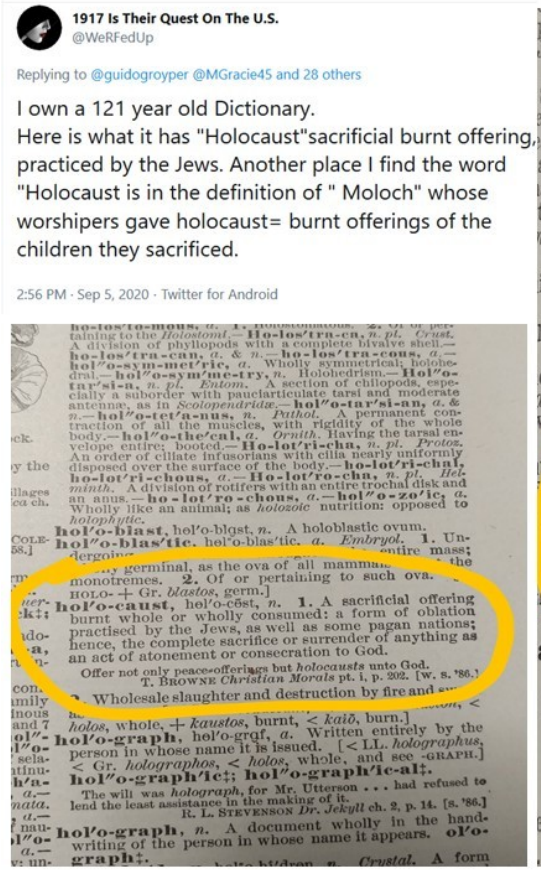
Preview of Zamyslovsky (see https://tinyurl.com/mr2jr8vz)

(170/170)

I want to end this presentation with the true meaning of that one word you can't stop hearing, "holocaust". According to the 1899 edition of the Standard Dictionary, a holocaust is "a sacrificial offering burnt whole or wholly consumed; a form of oblations practiced by the Jews…". The word "holocaust" is also found in the definition of "Moloch" and I quote "His worship embraced the burning, as a holocaust, of children that had been sacrificed, ordeals by fire, self-mutilation by worshipers…"

So by this very definition, the real holocaust are all the innocent children including babies who were tortured to death by Jews, all the adults who suffered similar fates, and the millions of aborted fetuses that were allowed to be murdered because of Jewish-led abortion rights. So the truth is that it was the Jews who committed the real holocaust and they still continue to do it to this day.

Source:
Standard Dictionary, English Language. Funk & Wagnalls Company. 1899. London.


1917 Is Their Quest On The U.S.
@WeRFedUp

Replying to @guidogroyper @MGracie45 and 28 others

I own a 121 year old Dictionary.
Here is what it has "Holocaust"sacrificial burnt offering, practiced by the Jews. Another place I find the word "Holocaust is in the definition of " Moloch" whose worshipers gave holocaust= burnt offerings of the children they sacrificed.

2:56 PM · Sep 5, 2020 · Twitter for Android

hol'o-caust, hel'o-cōst, *n.* **1.** A sacrificial offering burnt whole or wholly consumed: a form of oblation practised by the Jews, as well as some pagan nations; hence, the complete sacrifice or surrender of anything as an act of atonement or consecration to God.

Offer not only peace-offerings but *holocausts* unto God.
T. BROWNE *Christian Morals* pt. i, p. 202. [W. S. '86.]

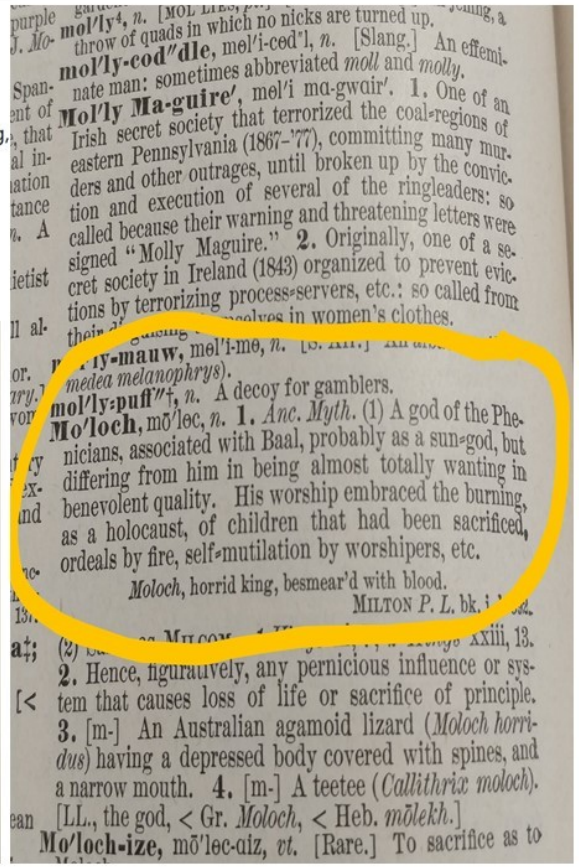
2. Wholesale slaughter and destruction by fire and s…

holos, whole, + *kaustos*, burnt, < *kaiō*, burn.]

hol'o-graph, hel'o-grȧf, *a.* Written entirely by the person in whose name it is issued. [< LL. *holographus*, < Gr. *holographos*, < *holos*, whole, and see -GRAPH.]

The will was *holograph*, for Mr. Utterson . . . had refused to lend the least assistance in the making of it.
R. L. STEVENSON *Dr. Jekyll* ch. 2, p. 14. [S. '86.]

hol'o-graph, *n.* A document wholly in the handwriting of the person in whose name it appears.


mol'ly[4], *n.* [MOL LLS, …] throw of quads in which no nicks are turned up.

mol'ly-cod"dle, mel'i-ced'l, *n.* [Slang.] An effeminate man: sometimes abbreviated *moll* and *molly*.

Mol'ly Ma-guire', mel'i mȧ-gwair'. **1.** One of an Irish secret society that terrorized the coal-regions of eastern Pennsylvania (1867–'77), committing many murders and other outrages, until broken up by the conviction and execution of several of the ringleaders: so called because their warning and threatening letters were signed "Molly Maguire." **2.** Originally, one of a secret society in Ireland (1843) organized to prevent evictions by terrorizing process-servers, etc.: so called from …selves in women's clothes.

…ly-mauw, mel'i-mē, *n.* [S. …] *medea melanophrys*).

mol'ly-puff"†, *n.* A decoy for gamblers.

Mo'loch, mō'lec, *n.* **1.** *Anc. Myth.* (1) A god of the Phenicians, associated with Baal, probably as a sun-god, but differing from him in being almost totally wanting in benevolent quality. His worship embraced the burning, as a holocaust, of children that had been sacrificed, ordeals by fire, self-mutilation by worshipers, etc.

Moloch, horrid king, besmear'd with blood.
MILTON *P. L.* bk. …

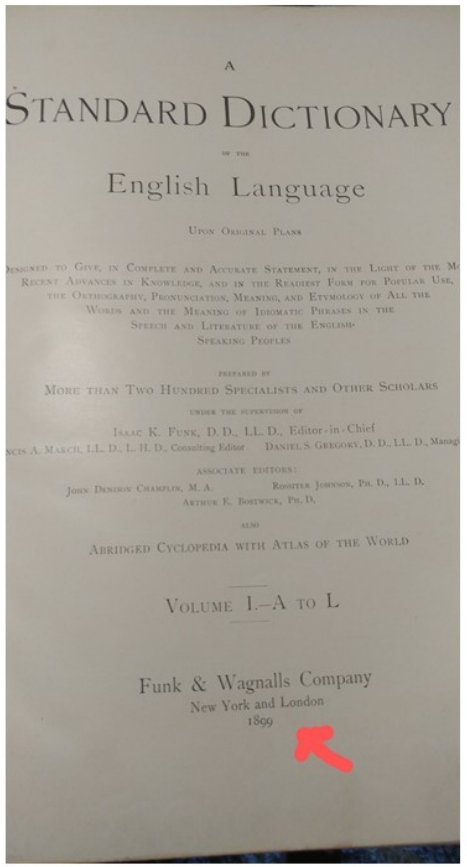
…XXiii, 13.

2. Hence, figuratively, any pernicious influence or system that causes loss of life or sacrifice of principle.

3. [m-] An Australian agamoid lizard (*Moloch horridus*) having a depressed body covered with spines, and a narrow mouth. **4.** [m-] A teetee (*Callithrix moloch*).

[LL., the god, < Gr. *Moloch*, < Heb. *mōlekh*.]

Mo'loch-ize, mō'lec-aiz, *vt.* [Rare.] To sacrifice as to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